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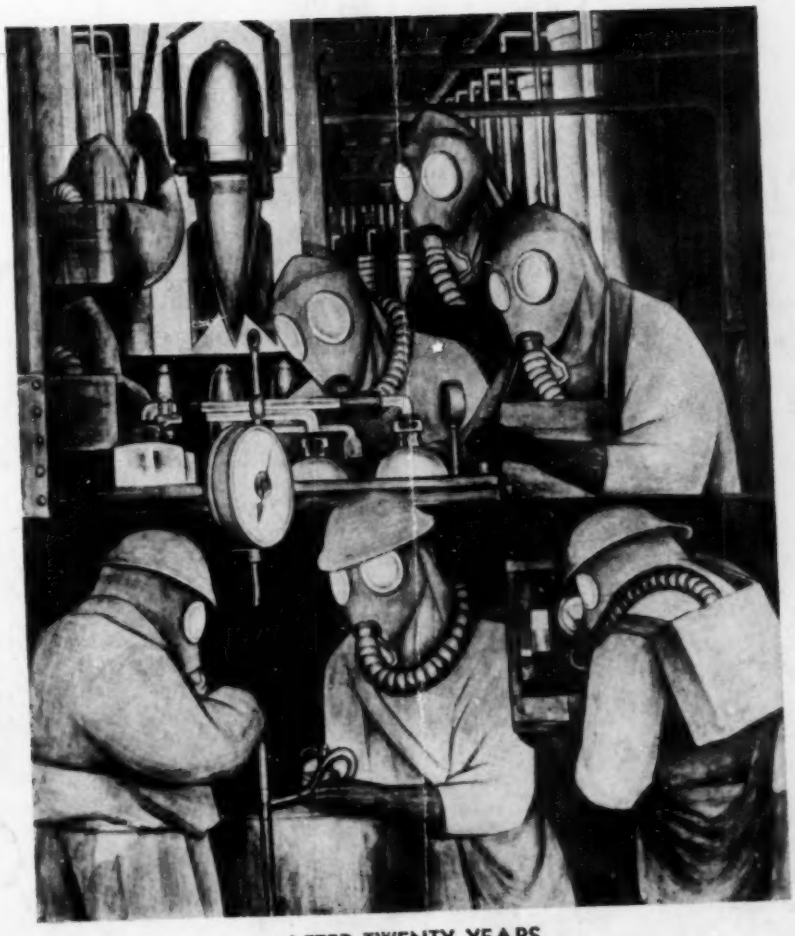

AFTER TWENTY YEARS

One of Diego Rivera's Detroit panels, reproduced from *A Portrait of America* (Covici Friede)

November, 1934

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A Venture in Student Journalism Dedicated to the Christian World Community

347 MADISON AVENUE, NEW YORK, N. Y.

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THE INTERCOLLEGIAN AND FAR HORIZONS; issued monthly, October to May, inclusive. Published at Third and Reily Streets, Harrisburg, Pa. Editorial and General Offices, 347 Madison Avenue, New York. Yearly Subscription, $1.00, foreign postage included.

ENTERED AS SECOND-CLASS MATTER May 11, 1931, at the post office at Harrisburg, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized April 17, 1922.

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A Venture in Student Journalism

Dedicated to the Christian World Community

Volume 52 NOVEMBER, 1934 Number 2

CONTENTS

WE MUST CHOOSE
W. A. Visser 't Hooft

"SURE, I'M COLLEGIATE!"
Buell G. Gallagher

A CHRISTIAN SOCIAL ORDER
Allan A. Hunter

ADVENTURES IN SOCIAL REBUILDING
Loy Long

JAPAN PLAYS HOST TO AMERICAN STUDENTS
Edwin M. Wilkie
Pardue Bunch

THE CROW'S NEST

THE ROUND WORLD

CONSULTATIVE STRAWS

MARCH OF EVENTS

THE BROWSING ROOM

CORRESPONDENCE

Are Fraternities on the Way Out? . . .

WHAT lies ahead for the college fraternity? In some colleges they are quietly being voted out by the student body. In others the fraternities themselves, as at Yale, are finding it impossible to carry on under the new "college plans" and are voting themselves out. Everywhere the fraternities have felt the full weight of the depression to a degree more acute, probably, than any other section of the college world. This is true particularly where the building mania of the twenties, with its accompaniment of sky-rocket financial methods, has bequeathed to the present undergraduate generation a building burden from which literally there is no escape. Which way out? Doubtless there are many ways. But one which appeals to us as being worthy of serious consideration is that the colleges themselves devise a plan whereby they can take over fraternity property as a part of a general plan of student housing. Let fraternities continue without the encumbrance of debt. And let the colleges assume the responsibility which really is theirs for providing adequate housing. Perhaps the Federal Government would be able to help the colleges with a long-time loan to make this comprehensive program possible. It is worth considering.

"Tragically Inappropriate" . . .

WITH these words a student proclamation characterizes the use of Armistice Day for the glorification of war. We heartily assent. This should be a time for penitence and prayer and fasting; not for recounting the glories of war. We should mourn and honor those who gave their lives; we who see the tragic results of their sacrifice must condemn the system and dedicate our lives to war's extinction. The present student generation, too young to have sensed either the exhilaration or the horror of war but who nevertheless must live in the welter of war's aftermath, must choose which way they will throw their lives: into the waste of war (now more imminent than in 1914), or into the cause of peace. This is no academic question. It is a question on every campus where preparation for war is advocated or accepted. It is an issue wherever students are compelled to drill in the R. O. T. C. It surely is an issue in the Christian Association which dares to talk of building a more Christian world in which coöperation and solidarity will replace fears and competitions.

■

Anachronism . . .

THERE are three kinds of people who sincerely oppose or at least refrain from supporting the world mission of the Church. There are those who say "all religions are equally good," those who say "we've got to get this economic revolution over first," and those who say "foreign missions have too great faults to justify their existence." An editorial page is no place to launch on a book-size argument. We wish, however, that all three types of critics would simply bring themselves up to date. When it is the tragic diseases of modern war and economic cancer that men face, all interpretations of Reality are seen obviously *not* to be equally good. In the sheer physical unity of world-life today it is clear that there is no "first" nor "last" and that any economic revolution that outlasts the century is or soon becomes a world revolution. Foreign missions are, and should be still more, a factor in that revolution. They are already criticizing and reshaping themselves more than most institutions of equal age. In the next generation "foreign missions" can become whatever the students who read these words wish them to become. If a tool is broken beyond repair let's discard it. If it can be resharpened let's resharpen it. One thing let's *not* do: sit by and sniff while the life of God and man in the world bleeds on the thorns!

Roots and Symbols . . .

ANOTHER anachronism that is being outgrown on campuses faster than in the maturer community is the whole set of religious tags of the last thirty years. The denominational tags lost their importance for younger people some time ago. "Conservative" and "liberal" remained and grew more bitter in the twenties. In the late twenties the extremists on both ends walled themselves completely within their respective cysts, where they still are. Within the past year or two something quite new has been happening to the rest. They have realigned themselves in two main groups: those who are driven by inner necessity to find Reality and at all costs to live by it; and those who aren't. Within the former group "conservatives" and "liberals" are finding themselves fused in a new heat which may be called radical Christianity. This is a temper which will not be satisfied with anything shallower than the *roots*—the roots of the universe on the one hand, and the roots of human cruelty and evil on the other. Many students who thought they were miles apart, or whose older brothers did, are discovering that they are apart only above ground. When they find their true roots, they are near together in spite of differing symbols, and they are compelled by what they find to take part together in the same drastic reconstruction of human life. All power to them. And let the middle-aged keep their old classifications in their pockets.

■

The Textile Strike . . .

IN THE last issue we discussed the significance for a Christian of the strikes of the year, culminating in the general strike in San Francisco. In September the textile strike in cotton and the allied industries from Maine to Georgia had the makings of an even greater crisis of human relations. It marshalled some hundreds of thousands of men and women, cost the lives of fifteen strikers in the Carolinas and in Rhode Island, drew quick action from the N.R.A. and from the President, who appointed a board of inquiry. The board, chaired by Governor Winant of New Hampshire, made a report which was not accepted by the employers but was accepted by the unions as a "sweeping victory" on the faith that the President could and would bring the employers into line and see that all strikers were taken back without discrimination. Accordingly the strikers were ordered back to work, but as late as October tenth 80,000 of them were still locked out and company guards and deputies still continued on duty.

Evaluation of the "sweeping victory" vary from the *Nation's* judgment that "the price is too high" to the shrill scream "Stabbed in the Back!" from the *Workers' Age* (Communist). Norman Thomas sees the report offering "moderate gains in the matter of handling labor complaints; the probable curbing of the stretch-out system" (i. e., the number of machines any one worker is compelled to run), and "possibly a basis for wage increases and fuller recognition of the union," but the end of none of the immediate evils which led the workers to strike. *The Labor and Socialist Press Service* lists the demands and the answers of the Winant Report as follows:

Strike Demands	Answers
1. Six-hour day, five-day week and same pay for 30 as for 40 hours at present.	1. Recommend that the Department of Labor and the Federal Trade Commission shall investigate and make their findings available. Then a hearing should be held to see if these conditions can be sustained.
2. Abolition of the stretch-out by limiting the number of machines that a worker shall run.	2. Recommend that the President shall call a hearing to propose an amendment to the code to provide for another national board to set up local boards to hear complaints. The national board shall study and make recommendations for amendment of the code to provide for a plan to regulate the stretch-out system.
3. Reinstatement of all employees discharged for union activity.	3. Recommend that complaints be heard by Textile Labor Relations Board.
4. Recognition of the union.	4. Not mentioned in the report.
5. Establishment of an official board to arbitrate disputes.	5. Another board should be appointed, but its authority and methods for enforcing its decisions are not given.

It is clear that great gains can be made under these terms but it is not clear that they will be made. Everything, as always in this whole struggle for justice, hangs on the degree to which the employer group will yield. The workers therefore never gain anything by right but always by sufferance. No Christian can regard the Christian ethic as fulfilled so long as this is true. The Department of Research and Education of the Federal Council of Churches points out how severely even the Winant Board censured the N.R.A. Code Authority and substantiated the contention of the workers—that complaints under Section 7-a, such as discriminatory discharge and refusal to bargain collectively, were investigated by the Code Authority itself which consisted almost entirely of employers! Out of the whole case emerge a few simple observations:

1. Workers do not strike without a cause.
2. The economic situation will never be understood till it is seen for what it is—a struggle between groups whose interests are irreconcilable.
3. A Christian cannot be neutral—he must take sides but with the utmost effort to conserve personality from destruction by bullets, starvation, hatred or despair within the struggle.
4. It is the workers who get killed. It is also they whose personalities suffer most from starvation, hatred and despair.
5. Christians may yet differ as to the techniques of remedy, but they cannot now live with their own consciences if they are not honestly seeking a remedy.

WE MUST CHOOSE

First of a series of seven articles discussing a philosophy of life for students today.

◆

By W. A. VISSER 't HOOFT

◆

IN APPROACHING the problem of faith or of attitude to life generally our difficulty is that we cannot take it for granted that there is general agreement on the relevance of the problems. It happens that we live in a time in which two strict orthodoxies deny the need for considering the question at all. Both contradict the truth of the presupposition on which every discussion of this sort must be based, namely that individuals should make a conscious choice between different philosophies of life.

The first of these orthodoxies, the older one, for it has been articulated long before our time, holds that the choice of one kind of life rather than another amounts to a conscious act of impoverishing oneself. André Gide of France, whose influence on the literature of his own and many other countries has been immense, has put it thus: "I have always found it an intolerable idea that it should be necessary to choose. For choice seemed to me always more the rejecting of one thing than the selecting of another." The resulting attitude is one of chameleonic "sincerity." Every urge must be expressed, every new opportunity fully exploited. Since there is no principle, no faith, no goal which does not involve the cutting off of certain possibilities of life, let us forget these tyrants and just live!

In its highest form this philosophy expresses itself in the attitude of the purely æsthetic mind which is so highly imaginative that it cannot identify itself with one life rather than another. I will never forget a professor of the History of Religion in my university who claimed rightly that whenever he was exposing another religion, he actually felt as an adherent of that religion. Thus at one time he would actually be a Babylonian, at another time a Greek, later an Egyptian, and so forth. He did not, however, consider his all-too-active power of identification as a gift to be thankful for. On the contrary, he would solemnly warn his students against a life in which the very lack of fundamental choice seemed to make everything meaningless.

The cruder form of this refusal to choose is represented in the typically modern novel and in the less conscious but even more widespread popular philosophies of the day. One recognizes the adepts of this doctrine by the fact that they seem to know only one verse of the Bible which they quote persistently in a most misleading way. To them the Johannine: "I came that they might have life and life abundantly" does not mean that Christ brings *new* life, *eternal* life which can only be obtained at the cost of undergoing complete change, but rather that our life as it is today should be intensified and exploited in the fullest possible sense. Thus the impotence to give any sort of direction to one's life becames the glorious virtue of self-expression, whatever the consequences. It is not asked whether there is any point in expressing a self unless it has something truly worth while to express. The result is the kind of modern living and of modern literature, the triviality and insignificance of which has made us all long for some kind of fundamental revolution in human values.

Choosing Is Living

What shall we say to this widespread and pervasive refusal to face the real challenge of life? The simplest answer has been given by Pascal. He tells those who would escape the need of choice: "You cannot do it. To be alive is to choose. The worst choice is the choice for pure drifting." Do not the facts bear out the truth of his observation? What indeed determines the lives of those who are so afraid of missing one of life's opportunities that they refuse to canalise it in any way? Our spontaneous acts are generally not the ones of which we have most reason to be proud. The poet who said:

Be yourself I said to somebody,
But he could not, he was nobody—

was really too generous for he forgot that there are worse things than our insignificance which may suddenly want to express themselves.

The other and even more modern orthodoxy which would forbid us to make our choice among the possible philosophies is largely a reaction against the first. Disgusted with the spineless and sloppy kind of life which results from the "do as you like" school of thinking, it reacts to another and no less dangerous extreme by declaring that no individual can possibly choose for himself since the great life choices must be made for the individual by the collectivity of which he is a part. Confusing the individualism of egocentricity with the individualism of individual responsibility, it simply drowns the individual in the waves of blood, soil, race, nation or class. In some cases the choice of a private faith is left to the individual but at the same time it is made quite clear that the really ultimate and uppermost loyalty in this world is to be given to the god of the collectivity.

To this strange recrudescence of old tribal forms of paganism we can only say that it comes too late and that therefore it is artificial. Whether we like it

or not we have emerged from the dimly-conscious state of life in which choice is unnecessary because life is just accepted as it presents itself. Uprooted modern beings as we are, we can no longer believe that only one type of life is possible. Even the most gullible sort of representative of modern mass-mentality knows that he can choose *against* his collectivity and that therefore in the last resort his attitude depends on his own conscious choice and not merely on the dictates of his party or government.

No, it remains true that we must *choose* and that we *ourselves* must choose. No one can carry the burden of choice for us. But neither can any one rob us of its opportunity. We may sometimes impress each other as people who take life as it comes along without even worrying about the general direction of events but we know ourselves as most uncertain human beings who are frantically seeking for guidance in choosing the right way.

Choices Are Limited

The question is then: Which of the seemingly infinite number of possible attitudes to life shall we adopt? A truly disquieting question! But not quite as impossibly difficult as it seems at first. For the infinite number is only seemingly infinite. As a matter of fact the possibilities are really rather limited and that for two reasons. In the first place we need only worry about the possibilities which are relevant to us in our real situation. We need not necessarily wait with our decision until we have studied the history of philosophy from Hareclitus to Bergson and the sacred books of all religions from the Egyptian Book of the Dead to the writing of Krishnamurti. If we did we would merely show that we are unwilling to face up to the urgent and definite challenges just in front of us.

And again the possible choices are limited because there are only a few great classical themes of faith and philosophy which take different shape in different periods but which remain fundamentally the same. Stripped of the technicalities the whole history of *Weltanschauung* is a struggle between a very few main conceptions, or rather between a few ultimate authorities. If one digs down sufficiently deep, one finds at the bottom of each faith or philosophy a first principle or reality which carries the whole structure. But of these final presuppositions there can never be more than a few.

The "Ultimates"

What are some of these "ultimates"? It is, of course, impossible to do more than mention them. If we take the most typical philosophies of our time, we find three categories: First, the humanistic ultimates: human reason, human intuition, human well-being and many others. Second, the naturalistic ultimates: the laws of nature are considered the final authority to which all must conform. Third, the religious ultimates: God, however he may be conceived.

It is important to note that *there is no philosophy of life which is not rooted in the choice of one of these ultimate authorities.* For only if we see this clearly will we be able to be honest about our choice and not just drift into some faith without examining its credentials. The pure rationalist may try to create the impression that he had no presuppositions and that therefore he need not choose, the pure pragmatist may present his philosophy as a purely scientific product which demands no other effort on the part of its followers than the willingness to accept tangible and visible evidence—but the fact remains that both are really appealing to an ultimate standard, in the one case human reason, in the other case human well-being, which has only been elevated to that dignity by an act of very personal faith. We are all in the same boat. We must all accept some sort of standard or authority in order to organize our thought and life. It is therefore a requirement of simple straightforwardness and intellectual honesty to confess quite openly which is our real absolute and why we have chosen it.

This brings us to the heart of our problem. For now it becomes clear that the choice which confronts us is utterly unlike any other choice which we are asked to make in that it cannot be based on anything else than itself. This sounds rather obscure but it is not difficult to understand. Every ordinary choice or decision is made in the light of a previous choice. If I choose one political party rather than another it is because I find that it conforms to certain ideals or goals which I have already chosen to make my own. In this question of faith, however, I can never fall back on a previous choice for its object is the very basis of all other choices. If I say that I believe in God because such belief seems acceptable to my reason, I really do not profess faith in God but in reason. If I choose to follow a prophet because his teaching fits in with my highest aspirations, I express my belief in the authority of those aspirations rather than in the prophet concerned.

"Betting Your Life"

The ultimate choice, whatever it may be, is then neither rational nor scientific nor sentimental. It precedes and transcends these other human realms. It is truly an act of faith in that it carries within it an element of risk, of pure adventure and excludes the possibility of demonstrable proof or of secure guarantees against error. Though it does not make superfluous the use of calm, objective judgment (on the contrary!) it is essentially a matter of personal commitment. This is the truth in Donald Hankey's definition: "Religion is betting your life that there is a God" which is really based on Pascal's great description of the "pari" and on the biblical: "Anyone who *chooses* to *do* his will, shall understand whether my teaching comes from God." Truth is not like a mathematical problem to be solved by hard thinking but like a dynamic movement to be known by an act of personal identification.

In the realm of the final authorities then, we can only be witnesses; that is, persons who report on an event in our lives, on a choice which we have actually made. In this realm we can never speak as outsiders, for we are always implicated in the choice. That is

the reason for the passion—both the great passion of loyalty and the small passion of intolerance—which comes into our discussions if we dig down to the basic presuppositions. It is also the reason why debates on first principles are so curiously sterile. For how can we hope to convince each other intellectually concerning the matters which involve not merely our intellect but the whole of our existence? And to what common tribunal can we appeal together if we have chosen to recognize different tribunals as our highest law and authority?

Where our true faith is at stake—be it faith in ourselves, in the sovereignty of human reason, in nature or in God—we can no longer remain under cover but have to give an account of ourselves in a most personal way. In other words the basic choice does not take place in the abstract domain of cold ideas but in the concrete realm of throbbing life.

If we would choose a reality worthy of our faith we must then expose ourselves to life, to all voices that come to us in the concrete situation of our own existence and we must watch out for that voice which speaks with true authority, that is with the note of truth which forces us to say: "Here it is; this is the real thing which I have been waiting for."

Actively Passive

When that voice comes, we will realize that our whole life depends on the choice we have now to make. The supreme decision has to be taken. No more active action can be asked from us. But when we look back on our decision, when we see it in perspective we discover a strange thing. We find that the most active moment of life was also the most passive. For we could only choose because we were being chosen. We could only accept because we were being accepted. We found power to decide because we were being overpowered.

It may be that in saying these last things I have already left the general realm in which this article was supposed to move, to enter into the very particular realm which alone I know truly: namely the realm of choice for or against the God whom we meet in Christ. If so, I have simply given one further proof of the fact that the only worthwhile discussion of faith is a discussion of *our* faith. In the next article we will therefore jump into the midst of the real battle and discuss the particular kind of choice which is involved in becoming a Christian.

■

W. A. VISSER 't HOOFT

WE are uniquely pleased to print in this issue the first of a series of seven articles by Visser 't Hooft on the Christian philosophy of life for students today.

None could be better fitted to write on this subject for student readers. A Hollander by birth, Mr. 't Hooft studied law and theology at Leyden University where he secured his doctorate in theology. His world travels and work with students in the past ten years have brought him an intimate acquaintance with the urgent

W. A. VISSER 't HOOFT

issues confronting students today as well as the movements of thought and action arising to meet them. His religion is scholarly, incisive, personal, practical. His is a first-class mind, naturally able, well trained and extraordinarily well informed. He is editor of the *Student World* and Geneva correspondent for the *Christian Century*. As General Secretary of the World's Student Christian Federation he has made several visits to the U. S. A. and Canada, each time with a crowded schedule of college appointments. A winsome personality, rare gifts as a speaker, and an irrepressible sense of humor immediately identify him as a trusted colleague and leader of students.

We Must Choose (see p. 31) is the first article of the promised series, to appear consecutively in forthcoming issues of this magazine. It is *not* bromidic to say that no student or student leader can afford to miss these articles.—THE EDITORS.

SHARING

Afraid of sharing aught with passers-by,
I closed the shutters of my soul's abode
And lit dim candles to illumine all
My Solitary Shrine, to worship there
Secure from careless laughter.

But soon the candles burned but all too low,
And I—alone and panic-stricken—ran,
Flung wide the blinds to catch what light I could,
But found the sun had set, and only blacker
Darkness entered in.

Inarticulate, I yet tried to call:
Words cool as starlight slid one on the other
Leaving no impression, depths imprisoned;
At last soul-wearied and despairing, I slept—
And then the sunlight waked me.

—ANNE JUSTICE TAYLOR,
Greenville Woman's College and Union Theological Seminary.

"SURE, I'M COLLEGIATE!"

Wanted: college men and women who will get excited about REAL problems, on campus and off

◆

By BUELL G. GALLAGHER

◆

THE street should have been called "Fraternity Row." Stretching away from the campus toward the business center of the college town, it was flanked on either side by the almost regal splendor of those collegiate citadels of brotherhood called fraternity houses. The finest and swankiest houses were closest to the campus; the farther one went toward town, the less pretentious were the front porches. I speak of the front porches not merely because usually they are the most impressive thing about frat houses, but because we were making a kind of tour of these front porches—my intended roommate and I.

We had come to town to attend a conference of workers in Christian Associations from the region. In advance of our arrival rooms had been assigned, and we had been lucky enough to draw the most exclusive, the smoothest of all the houses. We were congratulating each other as we rang the bell. We were greeted with elaborate politeness and immediately shown to our rooms—but I noticed a bit of uneasiness in the eyes of the chap who took us up, and there was the subdued buzz of a hurried conference in the main hall as we came downstairs again. And then it happened. Clearing his throat nervously, yet carefully maintaining his conscious politeness, the head of the house made his apologies—"some mistake . . . awfully sorry . . . rooms here had really been assigned to two other delegates . . . possibly at the next house . . . awfully sorry." With slight variations, this story was repeated on the front porches or in the entrance halls of nearly every house on that street, until at length we two found ourselves turning the corner at the bottom of Fraternity Row, and knocking on the door of a modest little frame building in a side street. They took us in.

Of course, you have long since guessed that my intended roommate was a Negro. What you have not guessed is the fact that the fraternity which took us in was a Jewish fraternity. We had come to a Christian college to attend a conference of Christian workers. Not one of the "Christian" fraternities would take us in.

There would be little point in mentioning the name of the college concerned. It might have been any one of scores of institutions of higher learning scattered across the country from Maine to California. If you doubt it, gentle reader, just try to play the interracial tune on the fraternity keyboard of your own college.

What's Wrong?

Now, what is wrong with this picture? I know there are some who would say that the wrong element in the picture was this ill-guided white boy who intended to room with a Negro. "Would he want his sister to marry a Negro?" The conduct of the fraternities was correct—the Jewish boys are the kind who would take in any sort of person anyway. Then there is a second group who would say that they admit that it wasn't the Christian thing to do to refuse hospitality to a Negro, but that the world being what it is and human nature being what it is, such things just have to be expected. We aren't saints yet, and we're not going to make ourselves hypocrites by professing to be broad-minded and Christian when we aren't. One can be polite and try not to cause undue pain on the part of members of other races; but there is no use winking the facts. So we take things as they are: we are realists. A third group is made up of those who really want to do something about it, but who are baffled and don't know where to turn to begin. They feel that they are caught in a mesh of circumstances far too involved and intricate for them to handle it as individuals, and they have been unable to find any group or movement which promises any likelihood of success. And there is a fourth group which gradually is emerging out of the chaos of the present hour—a group which is in fundamental disagreement with groups one and two, and which is attempting to answer the wistful hopes of group three. It is as one of this fourth group that I write to the college men and women of America.

Imagination Is Essential

Do not misunderstand. I am not saying that I have the answer to all the problems of this vexed and vexing world. Far from it. All I am saying in this article is that there is a pathway which some of us are trying to hew through this wilderness, and the only way we can know that it is good or bad is to finish the job and watch the results. Frankly, we are taking a chance, gambling on the outcome. In other words, we are doing what any reputable scientist insists on doing—we are setting out to test an hypothesis. That is precisely what none of these other groups will do.

And that is exactly what is wrong with our picture. The scientific attitude, which questions everything and tests it in the laboratory of experience, making its bold

hypotheses and projecting experiments based upon them—this scientific attitude requires two qualities which are not in the make-up of the first three groups. I mean intelligence and imagination. The first group—those who conjure up the bogey of "marry your sister"—have plenty of imagination, but they refuse to use their minds. They insist on being guided only by prejudice. They refuse to think. The essence of prejudice is that it pre-judges a matter before the evidence is in. It is as much out of date in this scientific age as alchemy in a day of chemistry. It is on a par with the superstitions about black cats and rabbits' feet. Plenty of imagination—but little intelligence. The second group, the self-styled realists, have neither imagination nor intelligence. They are so unimaginative as to think that their acceptance of the lowest current standard of values is "facing of facts"; they are so unintelligent as to be unable to discern between the actual and the potential. They refuse to think of anything except that which is; they refuse to imagine anything except the embellishment of the *status quo*. Posing as superintelligent, they are as unscientific as the "realists" who said, fifteen years ago, that there never could be any such thing as radio. The third group is weakest in imagination. It has the intelligence to think through at least part of the way, to see through the shams of society, to discern what is behind the splendid front porches of alleged fraternity and brotherhood; but it lacks imagination to give wings to its sight. And therefore it lacks the courage of its convictions. It takes courage to launch any worth-while experiment.

No Limits

This disposition to test all things, and to hold only to that which is better, this combination of imagination and intelligence which makes up the scientific attitude, leads us to project daring hypotheses and to initiate experiments based upon them. Of course, these hypotheses have to do with a good deal more than the problem of the races (*not* "race problem" or "Negro problem" but "problem of the races"). These hypotheses have to do with whatever is of genuine significance for the living of the good life.

There is the field of international relations—with the mulcting of the peoples of the earth for the profits of the international munitions ring, the use of college men for cannon fodder, the perfecting of disease-germ-warfare. There is the field of industrial relations—with the present strikes as an overt expression of the continuous, though often veiled, struggle between those who have appetites but nothing to eat and those who have plenty to eat but no appetites. There is the rural-urban conflict—with the city callously and indifferently exploiting the country while it contemptously looks down upon the "hick" and the "small-town guy," laughing uproarously when some uncouth leader of popular revolt organizes the mass resentment in the middle West or the deep South and does unconventional things in a blind attempt to better an almost hopeless condition. There are these and many more areas of acute urgency in the social arena. And nearly every

Detail of a Mural by Aaron Douglas in Fisk University Library

one of these larger social problems exists in miniature on every college campus—a continual and defiant challenge to the unimaginative stupidity of the undergraduate mind.

Meanwhile, what *does* get college men and women excited? Make the list yourself. It will start with a list of bodily comforts such as satisfactory food in the dining halls and decent places to sleep. It will jump to the level of absurdity in demanding clothing which is just a little better than the apparel of the next "set" and a good deal more expensive than limited budgets back home could justify. It will soar to the dizzy heights of stupendous stupidity in smug little circles of snobbery—whether ironically labeled fraternities and sororities or not. It will sink to the depths of skullduggery and sham in the alleged academic life of the college. Almost it would appear that the interest of the undergraduate in various phases of his collegiate experience was in inverse ratio to the relevance of these things to his education. I am not blaming the student. He does the normal and natural thing in present-day colleges. Nor do I blame the faculties and administrators. They cannot be blamed for being like the society which surrounds them and supports them.

Dream College

Yet, somehow I cannot dismiss from my mind the dream of a college which will be genuinely educational. It will be a company of younger and older students who come together to learn about and to live the good life. They will be intelligent about the kind of world in which we live, and they will be imaginative enough

(Turn to page 38.)

A Christian Social Order

What Would It Be Like?

◆

By ALLAN A. HUNTER

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"YOU can't change human nature," cry the defenders of the *status quo*. But isn't that rather naive? Their so-called "system" is changing human nature all the time. Just as wolves have been positively transformed into shepherd dogs that would lay down their lives rather than let the sheep under them be destroyed, so men are negatively transformed into wolves that would lay down their lives rather than let the workers under them be protected.

Wolves—

A year ago during the garment workers' strike a woman told me that her boss gave her $2.55 for forty-four hours' work. Another striker described her discovery in a Broadway show window of a dress marked $22.50. She was an operator, and that dress she had made, practically every stitch of it. How much did she get? Exactly one-hundredth of the sales price—twenty-two and a half cents. The employers of those girls, along with many other well-organized manufacturers, were out to break the back of organized labor, and keep it broken, under cover of "the open shop." Only the other day I heard one of these, a man who no doubt kissed his wife that morning as he set out for the factory, explode: "See those strikers parading up and down under the window? I'll see 'em in hell before I recognize their union."

I remember once on the Sinai Desert observing the "system' making men over. (It wasn't common knowledge, then, that British soldiers were being slaughtered with profitable shells that increased the dividends of Dean Inge.) A company of men were being drilled on the sand for a raid that night upon the Turkish trenches. As they crouched and ran forward and jabbed with their bayonets at the imagined enemy, the officer cursed and a few of them screwed up their faces in forced rage. They were earnestly attempting to hate and destroy as king and country demanded. But it wasn't spontaneous. It would have been more natural for these men to hand a fag to Johnny the Turk or share a tin of beef. Next day one of those soldiers was awarded the military medal, for only one Turk escaped. "Ah! There you have human nature." No!—there you have the redirecting of human nature, by grace of propaganda and rum.

In Greek mythology Circe waved her wand and adventurous men became contented brutes. In our present economic set-up, Profit whispers to lusty undergraduates, "Some day I'll make a capitalist of you"—and behold the results. Yes, take a good look at them. Consider those promising young men of a few classes back who just kept on promising. They meant well. After accumulating, say $100,000, they would do something noble for mankind—found a settlement house, or subsidize a missionary perhaps. Meanwhile, a man must eat, he must make good; every man for himself, you know, and the devil take the hindmost. How tragic the actual outcome proves in contrast to the amiable expectations, is suggested in Dean Swift's acid conclusion: "Mankind may judge what heaven thinks of riches by observing those upon whom it has been pleased to bestow them."

—and Other Devils

Now I am not so sentimental as to assume that all would have been well with Adam and Eve had there been no apple in their garden to dazzle them, and that all would be well with the human race today were the lure of gold at others' expense abolished from our world. There are other devils to exorcise from society and the human heart, besides the devil of an unsublimated acquisitive impulse. But right now that particular devil has to be fought with all the valor we can muster, or down we may go to defeat.

We may laugh with Will Rogers over what "the system" has done; ten Americans able to buy the world while ten million Americans are unable to buy bread. But it is not tolerable that an elderly employee after twenty years of service should be lying in bed, paralyzed, largely because of economic fear in a day of super-power when, if John Dewey is right, everybody could have the equivalent in comfort and security of $5,000 a year. It is not tolerable that a girl equipped, after five years of university training for leading people in recreation centers to spend their enforced leisure-time intelligently and happily, should crack up nervously because there is no job, only a haunting sense of futility. They call it a system. We know it is chaos. And a good part of the trouble traces back to our unthinking contempt for personality which allows and even encourages rich men to grow richer.

Christian Ingredients

A Christian social order is one in which human nature really has a chance. To the degree that our world becomes Christian, to that degree the predominating stimulus will not be to hobnail our way to "success" over bleeding faces that we never notice. A Christian world will not have in it that obscene "difference" between human beings that shocked a poilu in *Under Fire* when for a few incredible hours of leave from the front

he glanced into the cafés of Paris where sat women radiant in perfumed silk, while sleek men thrilled over the additions to their cash boxes. The difference he saw that went deeper than the trenches separating Frenchmen from Germans was "the clean-cut and truly unpardonable division that there is in a country's inhabitants between those who gain and those who grieve, those who are required to sacrifice all, *all* to give their numbers and their strength and suffering to the last limit, that others may walk and advance, smile and succeed."

A world that is Christian will be a world where nobody will want to be "great," that is, potent as an exploiter of the poor. Nobody will be quite so gullible as to have that desire. According to R. H. Tawney, the poor today remain poor not merely because of Mr. Mellon's tyranny but because in their hearts they admire Mr. Mellon. "They do not yet see that what makes money the tyrant of society is largely their own reverence for it." We minnows will not be free of the pike until we stop wanting to be pike. You know the story. The minnows, realizing that the pike were eating too many of them and making life unnecessarily hazardous, held a conference. "All we have to do," declared one eloquent minnow, "is to find out where the pike lay their eggs. We'll go there and eat those eggs up. Then there won't be any new pike to continue the racket." The big fish heard about the plan and before long sent a representative to reason with the little fellows. "We are sorry you have been exploited," he said, "and we want to see justice done. So we have decided that every year two of you may become pike."

What comfortable consciences ours might be if we who want a less predatory social order could lay all the blame on scapegoat forces and persons outside of ourselves, and chant: "The issue is just class war: the house of have against the house of haven't; ours is not the responsibility." But the struggle is not only outside of us, it is inside. It is between that within us which is against the coöperative commonwealth and that within us which would feather our own nests only. We all are involved, and the time has come for us to recognize the fact and frankly acknowledge that we too are implicated in the great collective guilt that overpays the rich and underpays the poor. That which we see so luridly in the moguls of finance we had better admit is also within ourselves.

Chart Your Direction

Our job, then, is to repudiate the motive of Mammon and in place of it embody in our lives as best we can a new incentive, the incentive which Jesus made flesh. "Which is greater? He that sitteth at meat or he that serveth? I am among you as one that serveth." This incentive leads us, unless we dodge its implications, into the struggle away from economic anarchy toward government ownership, because the goods produced by our high pressure machines simply cannot be distributed so as to meet human need if we leave the distribution to the management of individuals trained to think only of excessive gain for themselves or their constituents. It is virtually impossible, some despairingly say, to believe in God as Father in this capitalistic age. That is an exaggeration. But this is probably true: today you cannot retain an effective belief in God as Father unless you aim your life in the direction of a social order so organized that human beings will be treated as though they actually were sons of God. Anybody in this crisis who tries to save his soul without at the same time trying to change society is playing a risky religious game. It won't do to say that Jesus spent all his energy pulling individuals out of the fire. Let us not forget that he deliberately upset the money tables maintained by the powers that be and that it was not many days after that forthright political act, that he hung upon a cross.

Same Old Tune

But a new incentive is not enough. Hell is populated with those who thought they could serve a good end by a bad means. And today that same illusion which dazzled my generation is beginning to take in some of the most socially-minded idealists of the campus: "This war is different. It is a holy war. When the counter-attacking capitalists try to recapture from the masses the banks and power plants, we must stand by the machine guns. After we have kicked our way through the present mess, then we will think about the Sermon on the Mount. Not now." Of course the Pied Piper of 1934 uses different slogans, a different ideology than he did in 1917. And he has learned a few new flourishes on his pipe. But the tune is the same: "Come with me and you will endure sacrifice, exhibit courage, and have the chance to ACT in unison, concretely and definitely according to a thoroughly worked out plan to save the people." If your white blood corpuscles are itching to be used in a cause, that appeal of the class warriors is mighty plausible. In 1917 that appeal in the mouths of the international warriors was almost overwhelming. The technique of Jesus seemed too vague, too remote, too impractical for men with hair on their chests, for women with a feather in their hands. Now that we can sense some of the implications for conduct of Harold Gray's *Character: Bad* and Muriel Lester's *A Way of Life* and Kagawa's *Economic Foundations of Peace,* we are beginning to wish that the technique of Jesus were not so terribly clean-cut, imperative and realistic. If it were only sentimental then we would be justified in side-stepping it.

Get into the Struggle

What is that technique? Surely it is not the one presented so luridly by a writer of the latter first century who pictured a new social order being ushered in by a celestial figure, mounted on a horse, sword in hand, his garments sprinkled with the blood of Roman enemies. Jesus, so I believe, died partly because he attacked Caiaphas, racket of the piously vested interests, but partly also because he stood out against Judas' program for national salvation that had in it the seed of war.

If we are sincere followers of Jesus probably we have no choice but to throw ourselves into the class

struggle, the organized effort to guarantee to men the fruit of their toil. Too many human beings are pushed into almost hopeless conditions by the successful greed of a few, to permit anyone with any sensitiveness at all, to be smug—particularly if he is a student in a tax-supported institution or in a college heavily endowed by some robber baron. If we are here to recognize our relationship with other persons and to respond to that relationship, none of us can be satisfied until he has done what he can to change those conditions through voting, through work perhaps on the picket line, through simpler living whereby money can be saved and contributed to liberal social movements, through the sharing of facts which will wake other people up to the need of effective economic and political action in behalf of those who are living without love and dying without hope. It is hypocritical to demand a Christian world unless with Jesus we are in some measure identified with the disinherited. "He who neglects the unemployed neglects God." But to the degree that we are for the class struggle we must be against class war. For war, no matter whom it is you're shooting at, is as complete a denial of all that Jesus stood for as any method depravity has been able to devise. Certainly modern war is.

Practical Religion

There aren't many who really care very much about Jesus and the quality of relationships that make up the world for which he lived and died. But it is up to everyone who does care at all to become as clear in his mind as he possibly can regarding the implications of the means he is going to use as he works for that world. Will the means he uses promote the Kingdom of God or frustrate it? A Caltech student last summer turned down an offer to work in an airplane factory. He needed the money desperately so that he could prepare to make a worthwhile contribution to life. But the job required him to put radio appliances on bombing planes. Some acquaintances thought him a fool for refusing it. But he was a war-resister first and a breadwinner second. He was acting in accordance with a religious perspective, in the light of something eternal. And he spent most of his summer (without pay) helping plan and put through the campaign of a political candidate dedicated to work for a more Christian social order.

When a student thus goes ahead in the direction that Jesus chose, and when in the test he refuses to haul down the Christian flag, he sets in motion forces whose significance for the human race we still but dimly understand. In a Christian world the potency of those forces will be taken for granted.

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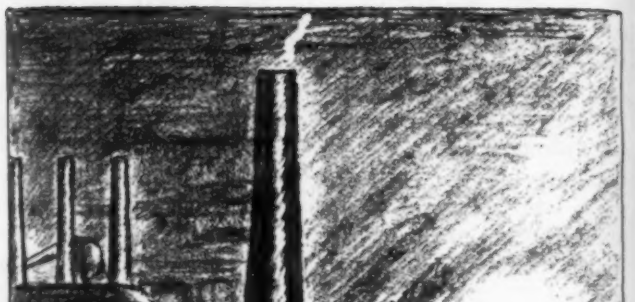
"SURE, I'M COLLEGIATE!"

(From page 35.)

to see the kind of world we may create out of the stuff of life. They will ignore the petty concerns of sophomoric youngsters and oldsters, because they will be too concerned with bringing in the new world which is aborning. They will have launched their great experiments, and they will not have time to be concerned over a professor's accent, or the color of a classmate's skin. All these petty prejudices in defense of which men wrangle through life—even fight and die—these petty things are forgotten when one really has something to which to give himself, a cause for which he is ready to live.



"Give us this day our daily bread"

Charles A. Wells in *Missions*

And in the end this is something more than merely a matter of the scientific attitude. One can be intelligent and imaginative, but the directions in which his intelligence will analyze and his imagination create are in turn dependent upon his basic value judgments. These judgments must be intelligently conceived, tested in the laboratory of experience, and interpreted with sufficient imaginative power to make them compelling and impelling. But it is not by accident that the scientific and the religious attitudes are basically one—to test all things and to hold fast to that which is good is the essence of both. But the definition of "that which is good" is not to be formulated in a vacuum. We will make use of the experience of the race, the cumulative laboratory experience which has invalidated many things which custom perpetuates (such as national arrogance) and which has validated some things which prejudice denies (such as brotherhood). We will attempt to construct in the college and in the world a society in which men and women will not need to go through the sham of supporting their self-respect with the props of snobbery and hypocrisy. As long as the values for which we work come to us only when we enjoy something that is denied to others—as long as we are able to respect ourselves only because we have contempt for certain others—just so long as this limited outlook is ours, we shall follow the vicious circle of academic irrelevancy and collegiate stupidity.

There is a job here for the men and women of our colleges who want to be honest with themselves.

Adventures In Social Rebuilding

By LOY LONG

SOCIAL work in India is in the pioneer stage. We who are in that work have the difficult but challenging task of proposing and applying new solutions of reform to long-existing and newly-arising social evils. May we share with you some of our adventures in this field?

Untouchable

It has been our privilege while in Sholapur to work in coöperation with Mahatma Gandhi's movement for the removal of untouchability. I am one of the charter members of the Harijan Sevak Sangh in Sholapur and chairman of its housing committee.

There are 18,000 so-called untouchables in our city, most of whom are living in deplorable, crowded, unsanitary quarters. When C. F. Andrews visited us last year, I personally conducted him through the depressed class sections, and he stated to me then, and later in a public address, that in all the cities of India which he had visited, he had not found the conditions of the poor as appalling as in Sholapur.

Last October the Municipal Council appointed me chairman of a committee of three to survey and make a report of the health and sanitary conditions of the entire depressed class sections. After making a thorough survey our committee drew up a housing scheme, a plan whereby the municipality will purchase land and build homes to be rented on a hire-purchase plan to the Harijans. After paying for the cost in rent, these houses will become the property of the depressed class renters. In May of this year the Municipal Council voted to accept our scheme and appropriated 10,000 rupees to be spent in 1934 toward the beginning of this house building plan. I hope to see the project well under way before we leave Sholapur next spring.

In June it was my privilege to go as one of the delegates of the local Harijan Sevak Sangh to Poona to meet Mahatma Gandhi, to give a report of the activities of our Sholapur organization, and to present a 1,000 rupee purse toward his work. At the meeting of representatives of Harijan Sevak Sangh workers from the Maharashtra I was the only non-Indian present. I have found only the finest appreciation on the part of Hindu leaders of my coöperation with them in their work of lifting the stigma of untouchability from Indian society.

Labor

Another interesting but difficult phase of our work has been in connection with the industrial life of Sholapur. Twenty thousand laborers are employed in the textile mills, many of whom are members of the depressed classes mentioned above. Last February after their bare-subsistence wages were cut twelve and one-half per cent, 15,000 workers went on strike for a restoration of the wage cut. The strike lasted three months. During this period a group of leading citizens met and appointed the chairman of the municipality and myself as a committee to investigate the possibilities of bringing about a conciliation between labor leaders and mill managers. The latter would not compromise, so our attempts at conciliation failed. But I continued my investigations, gathering statistics from the Bombay Labor Office and from mill reports. I found that the Sholapur mills had not been running at a loss, an impression given to the general public, but that they had been making good profits and paying high dividends throughout these depression years. . My report of this investigation was published in the April 18-19 issues of the *Bombay Chronicle*.

Village of mud huts, Central India

Ewing Galloway.

The Sholapur strike failed, but it has been by no means a victory for the mill owners. Communism is spreading like fire among the discontented laborers. The public is aware of this and government has declared communist bodies illegal throughout India. When E. Stanley Jones was here last month he delivered four lectures on "Does Christianity Offer an Alternative to Marxian Communism?" Large crowds of the thinking people of the city came to hear him. Their reaction leads me to feel that the people of Sholapur are awakening to the fact that something must be done about the industrial crisis that exists here. I plan while home on furlough to do research work on "Missions and Industrialism in India" so that I shall be able to make a more positive contribution to this difficult problem when I return.

Weddings

One of the most vicious customs existing in India is the almost universal practice of expensive weddings. People often go in debt for life in order to have marriage celebrations as elaborate as those of their neighbors. In the "Report of the Royal Commission on Labor in India" it is estimated that two-thirds of the working people are in debt to the extent of three months' wages or more. Expensive marriage celebrations account for a large percentage of these debts.

About a year ago we called together the members of the Christian community to talk about this very serious problem. After several meetings the people voted to organize a wedding mandal. The members, including the pastor and other leaders in the community, pledged themselves to arrange only simple and inexpensive marriages, and under no circumstances to go in debt for them. They promised to lend their approval to simple functions, and refuse to participate in extravagant displays, thereby bringing the social conscience to bear against those who violate the mandal rules. Mr. K. Natarajan, writing in the *Indian Social Reformer,* stated that this action taken by the Sholapur Christian Community "is a marked improvement on the other efforts to deal with the problem of extravagance in marriage celebrations." Since this mandal was organized last October there have been nine weddings, six of which have been conducted on the simple, inexpensive basis. Last year we brought up this question at the District Church Council. Plans are now being made for the extension of this marriage reform work throughout the Bombay Presidency by the Church Council.

Social Problems

Since coming to Sholapur Mrs. Long and I have realized more and more the need for giving scientific birth control information to the parents among whom we work. We can certainly verify the Laymen's Fact Finders' opinion that missionaries should make a positive contribution in this field of social welfare. After many people had come to us with their perplexing family problems, I published a small birth control leaflet in Marathi. The demand for this was so great I decided to write a larger Marathi pamphlet on the subject. This I did in coöperation with a Brahmin doctor. It is now on the press. We have found only the finest response to our work in this field.

As we have been working on these social questions we have also tried to awaken others to their responsibility in building the new social order. For the past years we have been conducting weekly discussion group meetings on "Facing Our Life Problems." We are following a plan similar to the one used by Bruce Curry in *Facing Student Problems* and by H. S. Elliott in *How Jesus Met Life Questions.* In these discussions we have tried to find solutions for the many perplexing issues confronting present-day India, in the light of the teachings of Jesus. We have endeavored to make Christianity more vital by applying its principles to every-day life situations. This mutual study has been a stimulating, growing experience, not only for the twenty young men in the class but for myself. We believe that this project in religious education will help the Christian leaders to see that the Church should lose itself in the struggle to build a more just and brotherly world where men will find peace, security and more abundant life.

Heathenism

Not men
Bowing humbly
Before wood or stone
With seeking in their hearts—

But men
Worshiping at flaming altars
Heaped with gold and human
sacrifices
Erected to the great god:
War.

DOROTHY A. LINNEY

—in *The Christian Community*

JAPAN PLAYS HOST TO AMERICAN STUDENTS

The first America-Japan Student Conference, at Tokyo, was an international event of importance.

The First America-Japan Student Conference met July 13-18, 1934, at Aoyama Gakuin in Tokyo, Japan, under the sponsorship of the Japan Student English-Speaking Society with the assistance of many other Japanese organizations. Eighty American students were in attendance from twenty-six American colleges and universities (most of these on the Pacific Coast). A similar number of Japanese students came from twenty-three Japanese colleges and universities.

The delegates were divided among five commissions: Foreign Affairs, Religion and Philosophy, Politics, Economics, and Education. Leaders of national and international prominence met with the commissions. Opportunity was provided to investigate economic conditions, and the Educational Commission made a tour of the schools and the Imperial University. Members of the Commission on Religion were privileged to hear leaders of Shinto, Buddhism and Christianity discuss the salient points of each religion, with emphasis on the contribution each is making to the present-day life of Japan.

The following are some impressions of two American student delegates:

Good-will in Action

WE OF the Commission on International Relations opened our discussion with a consideration of the future of Manchuria. The freedom of though and speech on this delicate subject indicated from the beginning that this would be truly an international good-will conference. In analyzing the Manchurian situation we debated such broad problems as racial discrimination, policies of immigration and emigration, "social dumping," the future of China, and the League of Nations. Because of the basically different assumptions of the Japanese on the one hand and the Americans on the other rational argument was difficult, and definite conclusions in regard to most matters impossible. It is significant, however, that the Commission on International Relations went on record as favoring the repeal of the Oriental Exclusion Act.

Nor was the spirit of good-will peculiar to the commission sessions alone. It was evident in all our relations with the Japanese. At their homes where we were so graciously entertained, on board the N. Y. K. steamships, and on the railways of both Japan and Manchuria our every care and worry was of the deepest concern to our Japanese friends.

The most profound respect for western standards of moral conduct was exhibited by our foreign comrades many of whom were Christian. And in turn we Americans acted with due regard for the Japanese moral code, which, although it contrasts in many ways with ours, we are in no position to label as inferior until we can follow our own with sincerity. The sooner we can accomplish this the sooner we can make our influence felt in the cultivation of international goodwill on a Christian basis.

My best Japanese friend, a Christian from Aoyama Gakuin College, Tokyo, sacrificed much to make my visit an enjoyable one. We talked quite intimately—not a very usual circumstance in Japan—about the aspects of Japanese trade expansion and military development. In many instances he expressed disapproval of the narrow-minded Japanese military although at the same time he exhibited a great love for his emperor and his native land. He thinks of himself as one of a large family with the Mikado as its head, and for this reason it is only natural that he should live and die for his native land.

My friend likes American food and much prefers American to Japanese movies. He likes American students, American sports, particularly baseball, and has often told me that he finds American girls quite charming although perhaps a bit too imposing and assertive. His sister is a typical Japanese lady of culture and refinement who speaks only upon proper occasions and then with perfect modesty and self-effacement. She has one or two "moga" (modern girl) friends who dress in American style and in other ways emulate American customs. They have visions of a day when

Ed Wilkie and his Japanese friend

Japanese women will no longer be household slaves but will be intrenched in the same social position as their American sisters.

The Japanese students are dissatisfied with the League of Nations which they believe to be powerless in dealing with major world problems. Some of them advocate a substitute for the League and all of them are sure it will have to undergo radical alterations in its constitutional make-up if it is to survive. Its members must respect unflinchingly the spirit as well as the letter of their covenant. If this is not done, then the fundamental basis for pacific settlement of international disputes is destroyed and a selfish nationalism will result. This the Japanese do not want since they are not economically self-sufficient. What they do want is a system of international justice in which the oriental peoples will have due and proper influence. If this is impossible, then we should not be surprised to see the Japanese take matters into their own hands under what they might choose to call a Japanese Monroe Doctrine.

As to religion, Japanese students, while they seem much too advanced for the rather primitive native Shinto and are not satisfied with even the revived Buddhism (designed to do away with much of present-day Buddhist idolatry and inject more of the basic philosophy of living the simple life, in emulation of Gautauma the Buddha) are not yet in a position to accept Christianity. Entered into with a vision of the ideal and a sincere desire to give due recognition to the eastern philosophy of benevolence, courage, and wisdom, Christianity should become the dominant religion of the new Japan, despite its alleged inconsistency with Japanese political theory which demands worshipful respect for the emperor. Both my Japanese friends and I are hoping for the day when not only the United States of America and the Japanese Empire but the entire world will embrace Christianity as a practical basis for world brotherhood in a common cause—the good of humanity. We recognize the great value of student good-will conferences and of international conferences for the amicable settlement of world problems; but until the whole world is ready to build its complex political, economic, and social structure upon the foundation of Christian love, we are certain that true international justice cannot be achieved.

EDWIN M. WILKIE.

University of Wisconsin.

Toyohiko Kagawa and Weyman Huckabee

■

"No, the Japanese Are not Peculiar"

THE most outstanding impression I received from a summer in Japan was disillusionment of the universal conception that folks of different color of skin, or different customs and background, are necessarily peculiar and "different." Close acquaintance soon brought all of us to see that we had no reason to feel "on our guard" among the Japanese—for they laughed at the same amusing incidents and remarks that we did, they appreciated beauty as we did and felt the same emotional urges that we felt—even though we lived in nations five thousand miles apart and came from cultural backgrounds as different as night and day.

It was a great privilege to sit in the Commission on Religion during the period led by Dr. Toyohiko Kagawa, Japan's dynamic Christian. He gave us an insight into the depths of his convictions with regard to the cosmic power acting in, above, and through us, finding in matter the medium for the manifestation of cosmic life. We were interested to hear his view of the relation of competition and love, namely, that coöperation must replace competition in our world system. We learned much about the Coöperatives which he has established in the poverty-stricken districts, and we were deeply impressed with his vigor and enthusiasm as he spoke of the present needs and goals of his work.

One could talk of Kagawa for hours, but there are many other Japanese Christians with whom we came in contact who are going forward with great zeal, achieving much for the kingdom. Among the students we met we found that most of the English-speaking college students were Christians and many are enthusiastic workers for the ideals of Christianity.

I was fortunate in being able to come into contact with a number of the personalities who are active in mission work in Japan. Weyman Huckabee, a Duke graduate and former Field Secretary of the S. V. M., who has been in Japan for just one year, met me at the boat and took me forthwith, for the two days preceding the conference, to visit a number of missionaries at Karuizawa. On this trip I got my first impression of the wondrous beauty of Japan, its tree-clad mountains, swift mountain streams, well-tended rice fields, simple, yet graceful and attractive houses, and the stalwart, kimono-clothed Japanese with their dainty, attractive, industrious wives.

One of the oldest and certainly among the most interesting missionary personalities in Japan today is Dr. Harry Myers, who has been a life-long friend of Kagawa and under whom Kagawa was converted to Christianity. There were many others of Dr. Myers' type whom we met; mature, loving, understanding, sincere, and yet withal possessed with that zeal and consecration to Christ which has made them successful in leading hundreds to a new way of life.

The Commission on Religion and Philosophy—Japan-America Student Conference

At a Student Volunteer meeting arranged by "Huck" I met a number who have not been so long in Japan: Thelma Colvin, just recently of Scarritt; Dr. and Mrs. Herbert Bowles, doing medical work in St. Luke's Hospital in Tokyo; J. Doane Stott and Ed Dozier, former presidents of the North Carolina Student Volunteer Union and their wives, along with Don Zoll, sent out from Amherst and now working with students in Doshisha University; Mr. and Mrs. Eugene Barnard (nee Doris Smith, former S. V. M. traveling Secretary), John Smith of the Presbyterian Mission and Mrs. Howard Norman, representing Canadian Methodists. We weren't conscious of denominational lines, for all were so interested in a common, overwhelming cause that minor differences were forgotten in the united purpose of Christianization. From observation of and conversation with these missionaries and with the many Japanese Christians whom we came to know, I was impressed with the fact that most of them were living closer to Christ than the majority of us who call ourselves Christian in America.

Having been privileged to stay in the home of a lovely Japanese family during the conference in Tokyo, I was able to see a little of the home life and ways of the Japanese. Nowhere have I observed such genuine and attentive hospitality as in the home of the Iwanagas, my hosts.

Our American group are deeply indebted to the Japanese political leaders, to student organizations, to individuals for the courtesies extended to us. On the whole the discussions were frank, but the present government does not permit of the freedom in discussions that we are used to in America, so that much of the conference was handicapped in this way. We still differ on many points with the Japanese students' point of view that the attitude of his government is perfectly justifiable, but we have come to a clearer understanding of many confusing issues. We have learned to love the individuals we met; we now understand our neighbors across the Pacific much better and individual contacts and experiences have made Japan a reality for us. We are convinced that it is understanding that is necessary to bring about world harmony.

"No, I didn't find the Japanese to be peculiar people —they're the same kind of folks as you and me!"

PARDUE BUNCH.

Duke University Medical School.

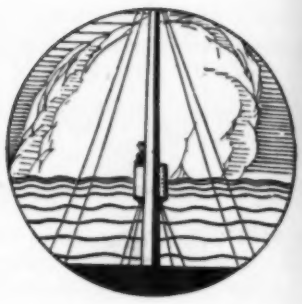
YOUTH PRAYS FOR PEACE

Lord, we are the Youth of every land today;
Pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
A price too high
You gave us life, and it is not your will
That we should die.

Open the blind eyes of our leaders, Lord,
In every land;
Open their hearts and minds and make them wise
To understand
That war is sad, and horrible, and wrong;
And useless quite;
That we, the clean strong Youth of earth,
Have the good right
To life and love and happiness and peace.
We would not be
Killers of men—we want to walk the earth
Clean-handed, free
From war with all its horrors, lust, and greed,
Its dark despair.
Lord, may there never be another war—
This is our prayer.

GRACE NOLL CROWELL,
in *The Epworth Highroad.*

THE CROW'S NEST



NO MENTAL trick can be more false than indiscriminate tagging. "He is an Englishman; they are always snobs." "Chinese have no spirituality." "She's a radical, you know; she needs a psychiatrist!" No word is more abused in this way than "mission" and no person more cavalierly damned than a missionary.

THE fact is there are scores of kinds of missionaries. The 13,000 Protestant missionaries who are, or were until recently, working on other continents, represent communities of faith as undisciplined as the Holy Rollers and as rigorously intellectual as the Unitarians. They include men who profess to regard all life in the flesh as inconsequential and men who regard any other life as inconsequential. Is there any common base on which most of these 13,000 stand—or could stand if they would? I think there is. Again and again I have to come back to a symbol which some of you who know me will be tired of, but which I am impelled to share with the rest.

THE world with all its ways of living, which sociologists call "cultures," was for centuries a vast oriental rug. It was richly varied, many colored, many patterned, deep-woven, perdurable. Then something happened. It was as if a giant hand, divine or diabolical, had turned over on it a monstrous bottle of acid. The rug could be seen, patently before our eyes, sucking up this acid in strip after strip, pattern after pattern, to its own destruction. Men's *ways of living*, everywhere, in every country and tribe without exception, were changing. First their economic ways changed. They began to abandon villages and glut the cities, to stop being farmers and artisans and become factory hands. Then, and consequently, their social web was dissolved. Old governments, like the Japanese in the mid-nineteenth century, the Chinese in 1911, the Russian in 1917, the Turkish in the last decade, couldn't stand the strain. Old social units, like the Chinese family, the Turkish harem, the Indian purdah, broke down. With the social units went the ethical certainties that had been embalmed in them. Bantu young men in the Johannesburg gold mines and sophomores in American colleges became equally unsure what sex code to follow, not because they were more wicked than other generations but because there was no one any longer telling them the way to peace. Last of all began to crumble uncountably ancient religious faiths. Mustafa Kemal disestablished Islam and told the *imams* to preach on economics. Russia went militantly anti-religious. The most intellectual students—alike in Calcutta, Shanghai, Tokyo and Indianapolis—felt their traditional beliefs to be absurd and looked with suspicion even on what they had thought was valid spiritual experience. This dissolution is still far from its end.

VERY lately it has become the fashion to discount or ignore it; to be tired of hearing about it and to wish to get on with the dance. There is some reason in this wish. For it is true that unifying and creative forces have started weaving a new rug. Science and industry, at the same time they were dissolving the old cultures, were also laying the base of a new one that seems destined to be worldwide. Until the last steamship, aeroplane and radio are destroyed, men will go on being drawn together. Furthermore, a few self-conscious weavers have begun to take a hand at a new rug—at least in patches. The Communists, six or eight species of Nationalists, some Christian missions—all are doing it. But all very imperfectly. Into this scene we Christians are called to go, by everything we revere. We know that life *can* be serene in the peace of God, full to the brim with love and beauty. It isn't. For millions of persons it isn't. The world mission of Christians is the coöperative weaving of a new rug of the world; that is, a new way of living, thinking and being related to one another, in which life for all men *can* be what it ought to be.

I KNOW all the objections. It is Utopian. The world is too big—we had better just begin at home. The political and social forces are too great—we had better cultivate the inner life. Christians are too poor a lot. Missions are antiquated. All these beg the question. The fact is that a fellowship of weavers *could* sit down, geographically scattered but conscious of one another all over this small world and, working with the forces of God himself, create new life for men. They would have to be realistic, and a little mad, and not afraid to die. They might make no visible headway against collective stupidities and brutalities. But they would see, growing under their fingers, little patches of a new humanity, ready some day to become one fabric. They would see this in the copper mines of Rhodesia, the mills of Bombay, the farms of Kwangtung, the warehouses of Tokyo, the avenues of Berlin, the streets of Chicago. This is the Christian Mission. This is the normal function of Christians in our small, broken, pitiful world. It is so clear that we *could* do it! What's wrong that *we don't?*

R. P. C.

THE ROUND WORLD

◆ News of Students the World Around ◆

India

Mr. S. J. Duraisamy writes about this year's Student Christian Association campaign:

"There were about twenty members representing various Christian unions and colleges. We had also a few students and friends who were with us for a short period. After a week of retreat occupied with devotional meetings and lectures on Hinduism, Agriculture, Coöperation, Adult Education, Village Evangelism and Village First Aid, the whole group gathered at the Mission Central School at Nangamangalam which became our headquarters. The people among whom we worked were Reddies, Naidus, Gowndas, Oil Mongers, Shepherds and Christians. The main occupation of the people is cultivating either of their own land or of the land leased out. Most of the Christians earn their living by coolie work and all of them are the members of the Harijan community. The majority of the people are illiterate. Caste feeling and untouchability are very strong and the Christians are looked down upon as untouchables by all the caste people. We were told that they underwent certain ceremonies of purification with cowdung, Komium, etc., after getting medical aid from us. The sanitary conditions are very bad and they are even worse among the noncaste people living in the cheries. The worst disease found in those villages is leprosy and people are quite ignorant of its dangers. Other common diseases are itch-boils and ear troubles. The last one is mainly among the children. Their ignorance and fear of hospitals would be unbelievable to many. . . .

"Besides medical work we had lantern lectures on agriculture, sanitation, small pox and plague. Almost every morning and evening we gathered the youngsters and taught them songs and choruses and stories. During the evenings they were taught games."

■

Syria

Friends of Arthur Rugh will appreciate the following paragraphs from a recent letter from Syria:

"We are still resting and studying in the Lebanons but our trunk is packed and I'll write you next from Jerusalem. Our newlywed son and his fair bride are between Colombo and Singapore, en route to their missionary life in Peking, and we are anxious to go to work in Jerusalem. But it has been quite worthwhile to 'sit off' here among people of all races and religions and try to understand the Near East.

"I was never in any land where there was so much need for the spirit of Jesus in the daily life of men as there is here. The general atmosphere is: 'If you are not of my race I hate you.' Our Y. M. C. A. Movement—international, interdenominational—with no axe to grind but ready to serve all men, has a large mission here.

"Sunday we went to our first Arabic church service, the Presbyterian church in the village here. The house was full, more young men were present than in the average American church. The service was evidently helping these folks in their drab lives among these rock-strewn, barren mountains. The service seemed to me to be seriously Americanized and Presbyterianized. The Arab pastor wore a bat-wing collar and black Wanamaker tie. We sang the same hymns to the same tunes my grandfather sang in Salem, Pa. Being a 'Presbyterian' has no more relation to the life of these people than has the flavor of chewing-gum in Tahiti. But in spite of handicaps the work is evidently getting real results. I never met truer Christians than some of these Syrian villagers.

"One morning we rose with the sun and climbed far up a mountain path. A dog rushed out from a hut and threatened to eat us. An ancient-looking ragged Syrian man came out and took charge of the dog. We said, *Warrick Soaid*, which was all the Arabic we knew. We tried to thank him in French, but it didn't work. Then we asked him in French if he spoke English. He said, 'Not very well, but I worked in a textile mill in New Bedford, Mass., for four years and I'm glad to meet you.' We had a happy visit with him. He has twelve acres of stones among which he hopes to raise fifteen or twenty bushels of wheat a year to support his wife and two children. I don't know what that proves, but it ought to prove something; maybe, that being an immigrant in America isn't so hot after all."

■

Bulgaria

From Mr. Latinoff, secretary of S. C. M. in Bulgaria:

"This year we have been able to bring together a group of young students who are keen on the evangelistic task of the Movement. They are very enthusiastic and intend to visit in the autumn the larger towns in the provinces in order to give addresses on the necessity for a religious and active life. This journey seems very important to me for through it we will get into contact with the schools and thus, after a year or two when the young people will come to Sofia for their university education, they will more readily be drawn into the work of the Movement.

"During the last month we celebrated a Mass in our chapel on the day of the Holy Fathers of the Church. More than 100 students attended. It was really a re-

Road building supersedes tea-drinking as a conference pastime

markable event. The influence it has left on our members in creating a readiness for prayer is invaluable.

"The present-day school generation is, I would say, quite different from that of about three or four years ago. They are much more skeptic, much more superficial and only interested in questions of a political character. They do not bother much about religion, science or art. Fervent discussions go on among them on the different forms of government, on nationalism as their only ideal, on the next war, etc., but they do not want to lose time with spiritual issues. It would be interesting to find out whether this is a phenomenon specifically true in Bulgaria or whether it is general in most countries. . . ."

■

China

This from Andy Roy *(Washington and Lee):*

"I enclose a photograph—blurred, but proving nevertheless that Chinese students no longer wear long gowns and drink tea at a summer conference, but get out and build roads for the farmers between meetings. I'm somewhere in the middle with empty baskets. It was taken at Wusih this summer at a conference on youth work, called by the Church of Christ in China. At the East China Y. M. summer conference (at the same place earlier) we built another road just like this one. My regards to all of you!"

■

England

An event of importance was the conference of the War Resisters' International at Digswell (near London). Frank Olmstead (New York University, Washington Square), a delegate from the United States, writes his impressions:

"Four days with 130 delegates from 22 countries, and contact through members with 64 countries—days with professors and young Ph.D.'s whose names cannot be mentioned because their convictions would be punished on their return to their country with prison or death—precious hours with Fenner Brockway, keen young leader of the real labor party in England; with Lord Ponsonby, unqualified enemy in Parliament of every military and nationalistic measure; with Madeline Slade, Gandhi's associate, and Muriel Lester, fresh from Japan and China, with V. Bulgakoo, Tolstoi's former secretary. Out of those four days three pictures emerge: First, the rapid increase of the forces of fear and hate—fear on the part of those who have gained territory or privilege at the expense of others, hate and thirst for revenge on the part of the victims; and a blind, almost insane trust in and rush for arms on the part of both. Second, the steadily strengthening undercurrents of political opposition to capitalism and its tool of nationalism. It is just a question of time until socialism and communism win—and with a rush for arms by the forces of capital. Third, the slow, sure spread of war resistance, the refusal of individuals again to lend themselves to the insane suicide of civilization through mass murder. The War Resisters are hated and oppressed by capitalists and fascists (the latter called capitalists gone nudist, for the end of armed force would be the end of their special privilege). The Communists also persecute the War Resisters, who threaten their pet fallacy—that a war can be fought to end wars."

■

Japan

Miss Michi Kawai, noted Japanese educator (Bryn Mawr), is in this country for a series of speaking engagements, most of them before missions groups. Accepting the invitation to come to America, she wrote: "Let it be a prayer pilgrimage. My country needs the prayers and intercessions of your country. I am selfish enough to say that my going to your country is for what I shall gain there. I must gain love—Christian love, Christian forgiveness, Christian fellowship of your people for the Christians here in Japan."

Of her school Miss Kawai has said: "My ideal is to have two schools in one compound, using the same chapel, gymnasium and dining room, but separated lessons. One school should be for city girls who need to be brought into contact with nature, the other for country girls who need cultural education. I desire to train these girls for practical life, whether in town or country. I am hoping to fit some of them to go as teachers and friends to the country folk—to be devoted to the country pursuits and able to teach others how to enjoy them. There is a wide field for those who can take up such work with enthusiasm.

"It is essential for Japanese to learn a western language in order to take a wider view of the world. I teach them internationalism side by side with patriotism," continued Miss Kawai. "We begin far back in the world's history. When we deal with the Jews we show how their narrow nationalism developed into the Christian love for all nations. So when we come to European history the Christian ideal perforce is brought out. In fact our history lessons cannot help but be lessons in Christianity. It is not cosmopolitanism but internationalism for which every Christian stands."

CONSULTATIVE STRAWS . . . .

◆

The National Commission on Consultations About Student Work surveys recent discussions and actions in the different regions . . . . . .

◆

READERS of the INTERCOLLEGIAN before its merger with FAR HORIZONS will recall discussions from time to time of a possible "united" or "inclusive" Student Christian Movement. These discussions, beginning about a year ago, rose out of the discontent of certain leaders in several parts of the United States with the inadequacy of their Christian work in the teeth of such powerful anti-Christian forces as war, capitalism, fascism, race-hatred and the stupid paganism of average campus life. This inadequacy, it was felt, was due at least in part to internal divisions: men and women, white and Negro students, members of the many denominations, so-called "conservatives," "liberals" and "radicals"—all nursing their own joints of view in their own corners. Some of these individuals were desperate enough about it to be ready to raise banners and launch a wholly new movement. By the end of 1933 the governing committees of the Y. M. C. A. and Y. W. C. A. student work and of the Student Volunteer Movement had each expressed sympathy with this discontent. Early in 1934, therefore, came into being a National Commission on Consultations About Student Christian Work. The Commission was prohibited by its sailing orders from propagandizing either for or against a new Movement. It was to make clear throughout the country why the new aspirations had risen and to engage every possible Christian student and leader in a reëxamination of the whole Christian position in colleges. This conscientiously it has tried to do. At its recent autumn meeting it resurveyed the developments in the several regions, especially those which became apparent at the June conferences or have resulted from the conferences:

THE NORTHWEST. A two-day discussion at the Seabeck Conference appears to have centered in the functions and organization of the men's and women's movements rather than in the philosophy of Christian student work as a whole and three practical plans were agreed upon. The two councils are to hold joint sessions this fall. A joint coördinating committee is to meet quarterly. The possibility of a joint Seabeck Conference next year is to be discussed.

THE CENTRAL WEST. At the men's conference (Geneva) no discussions appear to have been held. Leaders of this region, during the year, have expressed themselves in favor of coöperation rather than unity, between all existing movements. At the women's conference three secretarial staff meetings were held with a representative of the Commission. The values now being achieved in the region and the reasons why joint work would be very difficult were clearly brought out. It was also made clear that several colleges in the region already have joint work, but that joint local work is not a necessary feature of a single national movement.

ROCKY MOUNTAIN REGION. Coöperative work as between the men's and women's movements of many years' standing was brought to organizational unity under the name "Student Christian Movement of the Rocky Mountain Region." The organization will be extended to include other student Christian groups, such as church groups, that are in accord with the purpose of the Movement. The unity, however, is regional and will not affect either the national or local affiliations of any group. The following statement of purpose was adopted:

> We seek for ourselves and others a conscious and growing relationship with God and an active commitment to the way of Jesus.
>
> We devote ourselves sacrificially to the elimination of every unchristian attitude, practice and system in human society, through the establishment of ways of life that are progressively Christian.

THE SOUTHWEST. In this region the men's and women's movements are operating with a joint committee, staff and budget, as a year-by-year experiment, and do not regard themselves as a new movement.

The staff members, at least, look forward to a National Student Movement which shall be "an interdenominational fellowship of individuals"—not "a federation of organizations"—which shall critically reëxamine its message every year but shall in general exist (a) to deepen our own religious life and (b) to build a Christion world.

THE SOUTH. The King's Mountain Conference (Negro) went on record as favoring a National Movement "based on Christian principles of mutuality, love, justice and sacrifice . . . interracial with complete equality of privileges and responsibilities . . . international in scope . . . in which men and women will enjoy complete equality of privileges and responsibilities . . . supported by students, faculty and friends . . . [working] actively for a new nonprofit social order." The Blue Ridge Conference (white) took no action but students and staff laid practical plans for

joint work during the year. The delegations of three states accepted invitations from King's Mountain delegates for interracial conferences. A totally inclusive council and staff—men and women, white and Negro, Student Volunteer Movement and Associations—has met this fall to plan the year's work as a unit.

THE MIDDLE ATLANTIC REGION. "The Student Christian Movement in the Middle Atlantic Region" was brought into being at the Eagles Mere Conference by the following resolution of a "Student Christian Movement Assembly" (the Assembly had been authorized in March by a representative committee of students, faculty, Church and Association leaders):

> To create a Student Christian Movement for a one-year provisional and experimental period during which all present Councils, staff and relationships would be maintained but the conduct of the work would be delegated to the Student Christian Movement subject to review and decision by all concerned at Eagles Mere in 1935.

The Executive Council of the Movement has since met and laid complete program plans for the year. It has built a staff of ten, including a recent graduate on full time and secretaries serving part time from the Y. M. C. A., the Y. W. C. A., the Student Volunteer Movement, the Foreign Missions Conference and five Church Boards. The following has been drawn up as a tentative statement of purpose for the movement during the coming year:

> The Student Christian Movement in the Middle Atlantic region is an active fellowship of men and women who desire to be definitely, personally, radically Christian and to join in the endeavor to make real the life, principles and teachings of Jesus among students, especially in relation to individual lives, to racial, political, economic, national, international and other aspects of our modern campus and world society and with resultant loyalty and commitment to Jesus Christ as preëminently the revealer of the character of God and the answer to the needs of the world.

NEW ENGLAND. "The Student Christian Movement in New England" was proposed at a meeting of invited representatives in March. The three conferences in the region examined searchingly such questions as "Why a new movement at all?" "Why a Christian Movement?" "Why a Student Movement?" "How can a movement increase the effectiveness of the local group?" A Commission on Faith and Function meeting in September for a full week hammered out a statement of purpose and of basis which was presented to a Fall Assembly, October 20, "fully representative of all local and individual Christian groups . . . called to take action on all questions regarding a new movement."

NEW YORK STATE. Students in this state are divided (geographically) between the Eagles Mere and the Silver Bay conferences. Last May the following action was taken at a joint meeting of the New York section of the Silver Bay Council (Student Y. W. C. A.) and the New York State Student Council (men students' religious organizations):

> MOVED, that a united council be formed in New York State representing student Christian organizations, and other student groups of like spirit and purpose, to succeed the present intercollegiate council arrangement within the State. And be it further
>
> MOVED, that no definite action be taken regarding summer conference affiliation until the autumn of 1934 (this reference is to a late November meeting of the new Council).

Syracuse photo.

MARCH OF EVENTS

—on the local campus

Noteworthy

Influx. Over two hundred Chinese graduate students arrived in the United States for the fall semester. Included in this group are a nephew of the Chinese President, two sons of the Mayor of Shanghai, a daughter of Minister W. W. Yen, and a son of the Hon. C. T. Wang. Miss Yen is in Mount Holyoke College; her father is a graduate of the University of Virginia. Mr. Wang is in the University of Michigan; his father spent one year in Michigan and is a graduate of Yale. At San Francisco and Seattle these students were met, on arrival at the pier, by Ralph Scott, International Student Secretary at the University of California. In coöperation with the Friendly Relations Committee of the Y. M. C. A. the students were greeted, advised (when necessary) and sent on their way. From Europe and Latin America 118 new students have come, under the auspices of the Institute of International Education. The entire group assembled at Riverdale Country School (New York) for a four-day conference, with Charles D. Hurrey of the Friendly Relations Committee as one of the speakers.

Toward Interracial Understanding. With Bruce Curry as leader, four interracial institutes (co-ed) are scheduled for the South in February. Centrally situated, they will draw in delegates from adjacent areas. Talladega College will be host to one; others will meet in urban centers—Lynchburg, Va., Greensboro, N. C., and a point in Louisiana which has not yet been designated.

In Atlanta, a "Student Volunteer Fellowship" has been organized on the Gammon Theological and Clark University campus. After three meetings there was apparent a growing interest in the international implications and mission of Christianity.

Atlanta has also a Student Volunteer Union consisting of three white colleges and two Negro. The first meeting moved our correspondent deeply: "It is most heartening to see how the broader conception of the Christian mission makes for a spirit of brotherliness and unity."

Good Will. The visit of 350 students from Italy, on a Good Will visit to U. S. colleges, were the center of anti-facist demonstrations that assumed large proportions at Columbia University and City College, New York. Milling student crowds, protesting the official reception tendered by Dean Hawkes, were chased off the Columbia campus by police. At C. C. N. Y. "guttersnipes" was added to "umbrella" in connotation of President Robinson's reaction to expression of contrary opinion by members of his student body. The League for Industrial Democracy, actively dissenting to official receptions to "representatives" of fascism, has published a booklet, *Italian Intellectuals Under Fascism* (5c a copy) being "facts and documents."

Hits Compulsory Chapel. An editorial barrage is being aimed by the *Daily Princetonian* against compulsory chapel. The powers that be, declare the editors, "prefer to flaunt the forced, hypocritical and disinterested attendance of approximately half the student body each Sunday as an outward symbol of Princeton's religious life rather than to take the necessary steps to abolish the chapel requirements." They then declare that "few of the students pay any attention to the services and that even if they were interested they wouldn't be able to hear."

HOLD 'EM YALE!

Artist's conception of the effect on the fraternities of the new rule at Yale that students in residential colleges eat ten meals a week in the college commons. (Johnston in the New York World-Telegram.)

Helen Morton (Vassar and *Simmons School of Social Work)* has entered into the responsibilities of the executive secretaryship of The National Student Council of the Y. W. C. A. Her experience has been very largely in the field of social work, two phases of which have claimed her special attention: group work and volunteers. She edited with Alfred D. Sheffield and others *Clubs in Action,* a method of study by record keeping and group discussion. Miss Morton has an enviable record as leader of group discussions and has herself mastered the technique of group action. Her hobbies and her personal activities cover a wide range. Choral singing is a major interest; she is interested in the development of musical appreciation and has worked in that field with students. This past summer she traveled in Europe and attended the World's Student Christian Federation Conference. She has both a fondness for and ability in athletics; she has experimented with and studied the problems of dynamic symmetry and does line-cuts on the side!

Helen Morton

Lena McMullen is the newly elected secretary of the South Atlantic Region of the Student Volunteer Movement. She writes enthusiastically of a Y. M., Y. W., and S. V. M. Southern Regional Planning Council which met in South Carolina, September 5-8. A joint conference is proposed for South Carolina and other joint projects throughout the region will be undertaken. The S. V. M. missions institutes will be considered a part of the total S. C. M. program for the year.

Mary Belle Oldridge, on furlough from Japan and a recent B.D. graduate of Garrett Biblical Institute, is the secretary of the newly formed North Central region of the S. V. M. Miss Oldridge's headquarters will be in Evanston at the Garrett Biblical Institute.

On the Air. "Doctors, Dollars and Disease" is the title of the new series of "Listen and Learn" radio programs. The topics look interesting, in the light of the current pro and con discussions of socialized medicine. Listen in on Monday evenings. (WABC, Columbia National Network.)

Morning devotions 7:45-8:00, daily except Sunday, are broadcast from Chicago Theological Seminary. President Albert W. Palmer and others are leaders for the autumn quarter (WJJD).

Questions Fraternity's Status. An editorial in the *Daily Athenæum,* West Virginia University, poses this one: "When the fraternity situation reaches a point where it is almost impossible for a nonfraternity man to form campus associations, as it seems to have done in this University, it has reached a point which any right-thinking student should resent. Begun with the purpose, one of debatable value, of promoting wider social contacts for college men, fraternities have by this time taken over all control of social affairs on the campus in addition to assuming the management of nearly all campus matters, including student politics and athletics."

Armstice Day, 1934. A "united front" of student organizations is calling on students throughout the nation to face realistically the imminent danger of war and its consequences for this student generation. (See inside back cover for full text of the "Proclamation.")

A "Service for Armistice Day" is available in attractive printed form. Contains readings, prayers, the text of the Paris Peace Pact, and suggestions for special music. (Secure from The Student Division, 5c each; 40 for $1.00.)

■

NEW ENGLAND'S NEW INCLUSIVE STUDENT CHRISTIAN MOVEMENT

On October 19, 20, and 21 students from all over New England gathered at historic Northfield for the purpose of forming a new united Student Christian Movement. The group was made up of representatives from forty-one colleges representing over a hundred campus and church organizations. It included both adults and students from Y. M. C. A., Y. W. C. A., S. V. M., and church young peoples' societies, coming together with a single purpose, to form a stronger, united movement to carry on Christian work among students in New England.

For several months there had been growing a sentiment for a movement of this kind; commissions had been set up by the men's and women's field councils to study the situation, all the way from message to finance. The Message Commission brought with it to Northfield the following statement of "Aim and Purpose," which had been drawn up last spring:

> The Student Christian Movement is a fellowship of students, men and women, who are challenged by the life and teachings of Jesus to seek for themselves the sources of his power and to manifest, in all the relationships of their lives, his reverence for personality and truth.

After introductory remarks by Dorothy Fosdick, Chairman of the Assembly, the opening session on Friday night heard Miss Gertrude Rutherford of the Canadian Student Movement speak on "The Religious Situation and the Place of the Student Christian Movement."

This proved to be an illuminating message which laid a good foundation for the business of the Assembly.

On Saturday morning, after a summary of events leading to this Assembly by one of its strongest backers, W. J. Kitchen, the report of the Organization Commission was read. After lengthy discussion, the following resolution was read:

WHEREAS, A growing unity among the agencies carrying on Christian work among students in New England has led to a common desire for a closer articulation of the programs of all of these organizations, and

WHEREAS, The need of the world is so great as to demand the united efforts of all who seek to make the ideals of Jesus effective in present-day society, and

WHEREAS, This Assembly has demonstrated the common purpose which motivates all groups of Christian students in New England, be it

Resolved, That this Assembly hereby inaugurate the Student Christian Movement in New England, which shall be the coöperative agency of the type indicated in No. 3 of the report of the Commission on Organization, through which Christian groups and organizations shall express their common purpose and carry on a program of Christian activity among the students in New England; and, be it further

Resolved, That a General Committee of the Student Christian Movement in New England be elected by this Assembly, to which shall be given those responsibilities set forth in the report of the Commission on Organization, this General Committee to serve until the Second Assembly (which it shall call to meet in the autumn of 1935), at which meeting a plan for permanent organization shall be submitted.

The reference to "No. 3 of the report" concerns a plan of organization the essential features of which are "there is a common program which has behind it the force of all Christian agencies; there is a united and augmented staff which adds power to the work of every agency and which gives promise of much greater service than is possible under the present plan or that which might be brought into being through a council or federation."

After much more discussion, the question was finally called, and, to use the now famous phrase, "We are emerged!"

The nominating committee then made its nominations for a general committee of twenty-two adults and thirty students, representive of all the agencies in New England. This committee met and made immediate arrangements to set the machinery of the new movement in motion.

The rest of the convention was devoted to the reading of various commission reports. Time out from the routine was taken Saturday afternoon to get inspiration from H. P. Van Dusen, who spoke on "The Task of the Student Christian Movement in Our Generation." At 8:00 a. m. Sunday morning Fay Campbell led the group in a memorable Communion Service. Northfield for decades has been the site of innumerable beginnings of student Christian thought and action, and now this new, inclusive movement has been founded on the spot made famous by Dwight L. Moody. New England at last has its student Christian Movement, and it intends to continue making history! HAROLD LE DUC.

W. P. I., '35.

S. V. M. COUNCIL

The Ninth General Council of the Student Volunteer Movement met at Hightstown, N. J., September 1-6. Forty-three student and senior members and auditors from Canada and the United States were in attendance, most of them for the full time. The question of the Movement's relation to the general student movements, existent and emerging, came up for special consideration and led to the adoption of a Policy of Coöperation:

1. That we continue to coöperate heartily with the general Christian agencies (at present) working in the various student fields.
2. That we work toward the further integration of our Movement with the emerging student Christian movements with the aim of sharing with this larger fellowship the missionary purpose which is at the heart of the S. V. M.
3. That we express our conviction that in any integration every necessary provision must be made within the larger group for the continuance of our self-determining corporate fellowship, since we have found in it values which we feel should be conserved.

In line with this policy, the following specific actions were taken:

1. To appoint Wilmena Rowland as a special S. V. M. Secretary (on a part-time basis) for work in the New England area on a program jointly determined and sponsored by the New England United S. C. M. and the Student Volunteer Movement.
2. To ask R. P. Currier to give special time and thought to the missionary aspects of the work of the experimental year of a United S. C. M. in the Middle Atlantic States for the months of October, November, and December, and in the new year Mr. Wilson continue that coöperation as far as possible.
3. That all Student Volunteer Unions discover ways of coöperation—through joint conferences, retreats, or otherwise—with the general movements.
4. That the Student Volunteer Movement continue to participate in the publication of the INTERCOLLEGIAN-FAR HORIZONS.
5. That an appropriation of $35 be made to the World's Student Christian Federation and that this amount be increased if possible.
6. That the Student Volunteer Movement have a direct part in helping to send a Negro deputation or a mission of goodwill to India in response to an invitation that has come from Indian friends through the W. S. C. F.
7. That individual Student Volunteers be specially alert to the privilege and responsibility of participating in all the activities of the general movements.

The General Council voted to keep membership in the national movement on the present basis, *i. e.*, limited to those who sign the declaration of purpose, "It is my purpose, if God permit, to become a Christian missionary abroad." It was urged, however, that local groups and unions enroll as regular members not only those who are members of the national movement but also

1. Those who are vitally interested in becoming Christian missionaries abroad but who have not yet joined the national movement.
2. Those who are vitally interested in Christian missions abroad and wish to share in the activities and fellowship of the movement.

This has been the practice of most groups and Unions for several years.

The program determined for the year 1934-1935, in addition to the coöperative phases already indicated, will emphasize the following:

1. A Speakers' Bureau designed to recommend, to all who may be seeking them, men and women qualified to bring to student audiences a vital missionary message.
2. Further detailed planning of the Twelfth Quadrennial Convention set for December 28, 1935, through January 1, 1936.
3. Deputations—both group and Union—to churches, young people's societies, and colleges.
4. Conferences, seminars, and retreats.
5. The publication and distribution of three missionary handbooks or manuals, as follows: *A Group Manual*—with suggestions for student groups eager to study or promote interest in Christian missions; *A Study Manual*—outlines of mission study courses and a bibliography of books on missions; *A Union Manual*—designed specially for S. V. M. state unions.
6. The enrollment of new Student Volunteers against the day when mission boards will be calling for many more new missionaries than they are now able to send out.

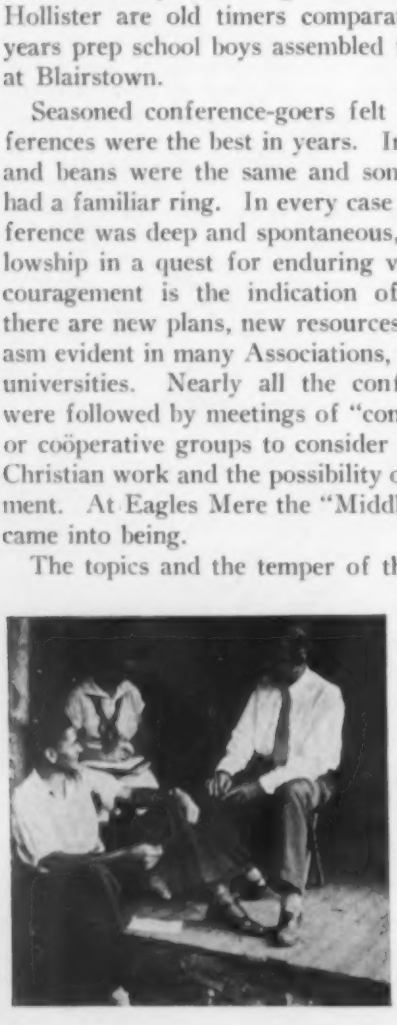
■

THE SUMMER CONFERENCES

Careful planning brought to each conference a contagious spiritual leadership; intelligent promotion produced eager, inquiring students, in numbers varying from 55 at Seabeck to 300 at Estes Park and Eagles Mere, with the average (as at Becket and men's Lake Geneva) maintained at 125. The co-ed feature is well beyond the experimental stage, with five conferences in that category. Eagles Mere and Blue Ridge were co-ed recruits this year; Kings Mountain, Estes Park and Hollister are old timers comparatively. As in other years prep school boys assembled for a fine conference at Blairstown.

Seasoned conference-goers felt that this year's conferences were the best in years. In most cases the ham and beans were the same and some of the wisecracks had a familiar ring. In every case the spirit of the conference was deep and spontaneous, with a sense of fellowship in a quest for enduring values. Of great encouragement is the indication of points of growth; there are new plans, new resources, and a new enthusiasm evident in many Associations, particularly the state universities. Nearly all the conferences included or were followed by meetings of "consultative" assemblies or coöperative groups to consider the needs of student Christian work and the possibility of an inclusive Movement. At Eagles Mere the "Middle Atlantic S. C. M." came into being.

The topics and the temper of the discussion showed an alert awareness of the fundamental problems of individuals and of nations today. Under the pines at Winthrop, Maine, the women students of the Maqua region were intent on discovering a workable philosophy for the world today. In this search they had the help of Francis Henson whose penetrating analysis of economic conditions stabbed dormant minds awake to the need for a new social order.



Professor Wieman was kept busy 'tween meetings

Across the continent, at Seabeck, students of the Pacific Northwest were working out a program built around three central foci: (1) The Economic-International Situation, (2) Personal Counselling, (3) Spiritual Resources for Life Today. They had the leadership help of David R. Porter, Elmer A. Fridell, James C. Rettie, Ernest W. Warrington and others. The conference, as a practical expression of Christian internationalism, commissioned three student delegates (Martin Weber, Robert Morris and Frank Gates, all of O. S. C.) to carry this greeting to the Student Conference in Japan: "We desire to express our approval of the frequent exchange of delegations of young people who cross the Pacific for the purpose of promoting understanding. We are convinced that a better knowledge of the hopes and desires of the thoughtful people in each country will advance the sincere friendship which is essential to the building of a new and more wholesome world order."

In New England the college men went to Camp Becket in the Berkshires. At the heart of the conference were the four addresses by George Stewart on the essentials of the Christian religion; C. Leslie Glenn, Erdman Harris, Newton Fetter, Ralph Harlow made memorable contributions; the Sunday afternoon hour with Harry Emerson Fosdick was a conference high spot.

At Blue Ridge sixteen of the forty hours of regularly scheduled work were spent in seminars, each of which dug into personal and social problems which students are facing. The conference received proposals from Kings Mountain (Negro Conference) for interracial intercollegiate conferences in several of the separate Southern states. Virginia, North Carolina and Alabama are now going forward on the basis of these proposals.

At Lake Geneva (men's conference) the recurring idea seemed to be that both the spiritual and material are "real" and that one must experience and live life before one can make adequate conclusions about its nature; one must go beyond theory, from speculation to practice for the deepest truths of life are confined in the living of it. "If we would know God, then we must practice the ways of God." Dean Thomas W. Graham of Oberlin, recently returned from a round-the-world tour, opened the conference with a picture of world conditions; Henry Nelson Wieman of Chicago and Dr. Slutz of Chicago made notable contributions in the discussions of ways in which spiritual powers can work changes in personal and social life.

Eagles Mere, with the stimulating presence of Lynn Harold Hough, Edmund Chaffee and Reinhold Neibuhr, ventured into the areas of personal worship,

straight thinking, and social reconstruction. Estes Park, with Ben Cherrington, Harry Kingman, Margaret Quayle and A. D. H. Kaplan asked itself, Can life be planned? Hollister experienced the revitalizing leadership of Henry Nelson Wieman and Sherwood Eddy. "It would be impossible," said a Hollister student, "to put down on paper the richness and depth of Hollister. Any adequate statement, in the most reverent sense of the word, would be Scripture." That perhaps, could be said with equal accuracy of each of the summer student conferences.

■

Industrial Research

At least seven student groups assembled at points as far apart as Seattle and Boston, Kansas City and Pittsburgh, New York and Cincinnati. The time spent varied from ten days to seven weeks; the Seattle group deeply interested, carried on for an additional two weeks. The New York City, parent of them all, was the largest numerically, with 33 members from 16 different states and 28 colleges and universities. Boston had five members, Pittsburgh 17, Cincinnati 13. Here are a few high lights of individual and group experiences:

Seattle. "We had excellent opportunity to study the cause and effects of industrial strikes. We became familiar with picket lines and with strikers. For many of the group it was their first visit to Union Halls, to radical labor meetings, to Shanty-town. We learned of labor's problems not from a textbook but from labor itself. . . . A number in the group decided that the way forward lies in the substitution in our individual and national life of some motive less self-centered than the present one of self-interest."—WILLIAM PENNOCK, *University of Washington.*

Kansas City. "John Ise started the conference off with a striking picture of the breakdown of capitalism; other speakers gave views concerning economic, sociological, and political problems. From authoritative sources we heard the true story of the famous work of the 'Youth Movement' in the last Kansas City election. We heard details of the corrupt activities of the Pendergast Democratic machines. We learned of the Negro problem from W. Robert Small, Secretary of the Kansas City Urban League. He served as our guide and instructor in an investigation of the Negro life in the city, showing us the worst and the best. Our field trips during the ten days included investigations of industrial plants, settlement houses, crime districts, and first-hand observations of some of the ethnological divisions in the city. We spent two busy days in a study of the relief agencies in Kansas City. The delegates scattered out, alone or in pairs, over the whole city. Talks with social workers, home investigations with case-workers, and a study of the relief set-up in Kansas City, with its rapid growth, and many problems, opened up a new field of interest."—NELSON FUSON, *Kansas.*

Pittsburgh. "The highlights of our program were the interview with Frank C. Harper, Secretary of the Chamber of Commerce in which we discovered how powerful an organization the Chamber is, how it protects the interests of business and property owners; visit to the N. R. A. Headquarters, in which we discovered that trial of some cases is difficult in Pittsburgh because of the Mellon domination; the talks and discussions on the structure of Pittsburgh; the Housing tour, which showed how wretchedly a large portion of the population is forced to live; field trip to the steel mill, where, inspecting the manufacturing process, we realized the immensity of the plant and of the industry, were impressed by the relatively small number of workers, and got some insight into the labor problem in heavy industry; field trip to the coal mine followed by a student discussion which lasted five hours; field trip to Thorn Hill School for Delinquent Boys, where we discovered that with the exception of the dietitian *no* employee of the institute was trained especially for children's work, not even for social work; a student discussion on the need for social change and revolution. —KATHARINE MONORI, *University of Pittsburgh.*

The Boston group voted the Summer Laboratory as thoroughly worth while

Cincinnati. "College should offer more help on vocational possibilities in the Labor, Economic Social Work and Governmental fields for college students. Student-Economic groups might sponsor a short Institute on this subject."—*Suggestion from the group report.*

Boston. "The consensus of opinion of the group was that social and industrial problems are interrelated, that the economic factor looms large in each, and that reforms that do not meet this important issue are apt to be merely palliatives. The members and directors unanimously voted that the Summer Laboratory is so worth while that no student should pass up an opportunity to attend a similar one in the future.—MAURICE R. WHEELER, *University of Maine.*

New York City. "The members of the group have a new basis for interpreting news of labor and racial strife. They are on their way—many of them—to become the kind of men and women who make news, happy news, for the underprivileged and the unfortunate."—FRANK HUTCHISON.

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The Wayfarer

Even more than usual this column this month is a catalogue of friendship. Sometimes I think the friendliness so characteristic of this Movement is more marked than in many societies the announced aims of which are to foster friendship and fraternity.

■

Yesterday I saw a demonstration of this in the ordination of Harold Ingalls in New Haven. In the pulpit were Dean Graham of Oberlin, Professor Tweedy of Yale, Dean Henry Van Dusen of Union, Dr. George Stewart of Stamford and Fay Campbell of Yale. No one thought of the hundreds of miles of travel, of all the adjustments that naturally were required; it was just one of the occasions where in this Christian Movement friends find it easy to stand together.

■

A recent letter from Orrin Magill (*Vanderbilt*) from China reminds me of the far reaches of this spirit when he writes of the joy of rooming with Lyman Hoover (*Butler* and *Yale*) at a student conference and of their talk of "all the others" they know so well here.

■

Student Movement friends will be interested in knowing that Dr. and Mrs. Judd sailed for China early in September. Since the Buffalo Convention, Dr. Judd has been at the Mayo Hospital, Rochester, Minnesota, in preparation for the continuance of his medical missionary work in China.

■

We are particularly rich in friends from other lands now visiting colleges in this country: T. Z. Koo, back with us for an all too brief but welcome tour; Muriel Lester of Kingsley Hall, London, touching a few campuses in the east before darting to Asilomar and thence to the Far East; Michi Kawai, noted Japanese woman educator, who I am glad to see is including student contacts in her busy Canadian-American schedule.

■

I understand that Hanns Lilje, secretary of the German S. C. M., (Deutsche Christliche Studenten-Vereinigung) may soon come to this country as a representative of the W. S. C. F.

■

Dean Graham's *Story of Jesus* is now available in a Portuguese translation for use among students in Brazil. It is a book admirably suited to discussion groups or personal study in its American as well as its Brazilian edition.

■

The many friends of the David Porters will be glad to know that daughter Esther is now in Moscow studying the workers' theater.

Two church friends I want to help welcome to their new posts are T. O. Wedel, National Episcopal Student Secretary, and J. Maxwell Adams, College Secretary for the Presbyterian Board. The traditions established by their predecessors as well as their own attitudes are most friendly to the Christian Associations.

■

Francis P. Miller, Chairman of the World's Student Christian Federation, has become a Secretary of the Foreign Policy Association. While this new and important post will make it impossible for Mr. Miller to give as much time as formerly to the W. S. C. F. (though fortunately he retains its chairmanship) it will, I hope, make it possible for him to give considerably more time to the Movement in this country.

■

I have been deeply impressed by the scholarly and highly interesting history of the Student Christian Movement on which Professor C. P. Shedd of Yale has been at work for several years. It is a book of the first rank for student leaders and those working among them today. (See back cover for title and publisher.)

■

Perhaps we in the "far east" will see more of Beverly Oaten now he has become Executive Secretary of the Canadian S. C. M. than when he was one of us in California. This kind of exchange makes the line 'twixt provinces and states more imaginary than ever. In all my years of observation I've never known the relations across that line to be livelier nor from our standpoint more helpful.

■

E. W. Hearne, staunch friend of student work who for twenty-six years was State Secretary for Massachusetts and Rhode Island, has "retired"—which is a wholly inadequate way of saying that he has reached an age when he may embark on a new career. He would make a good student secretary.

■

Some may not have learned of the marriages of Elizabeth Manget (*Duke* and *Wesleyan*) and John Minter (*Texas*) or of Frances Beach (*Mt. Holyoke*) and Brewster Bingham (*Yale*). I think I really am coming to favor these joint councils and conferences after all. And have you heard of the announced engagement of Jean Hastings (*Mt. Holyoke*) and Al Lovejoy (*Yale*)?

■

Friendship has its heights—and its depths. In the tragic and as yet wholly inexplicable death of Elliott Speer I have seen anew what the fellowship of suffering means. "Nevertheless God *is* love!" These calm but ringing words of Dr. Speer give life a new perspective even in the midst of death.

■

On the same day, September 14th, came the announcement of the death of Dr. Swetland of Peddie; thus passed one of the oldest and one of the youngest headmasters, both intimately sharers since their own student days in the life of the Student Movement.

THE WAYFARER.

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"The Reason for Living"

◆

A Book Review
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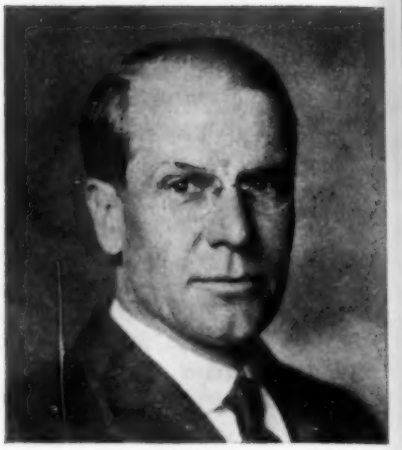
◆



Robert Russell Wicks

AN EASTERN college president recently remarked that the gulf between our traditional religious ideas and rituals, and the thinking of the present student generation, is wider than it has ever been in our lifetime, and seems to be further widening. This very important book* by Dean Wicks of the Princeton Chapel, who during the past six years has probably preached to more students than any other American minister, is better suited than any other book known to this reviewer to serve as a bridge across that gulf for any serious-minded student. Its approaches start right where he is; it is straight and broad and deep-based enough in its thinking to take him across without getting him into intellectual jams or break-downs on the way; and it leads him out on the other side within clear sight of the heart of the Christian religion.

A main reason for the unique value of the book to students perplexed or confused about religion, is that it does not partially presuppose what it sets out to discuss, by expounding and justifying one religious belief or attitude after another, as do many books of its kind; nor does it hurry on from explanation to exhortation, as do most volumes of sermons. Rather it takes up directly and in order the specific and characteristic questions that Dean Wicks has found students asking him at Mount Holyoke and Princeton. He starts "where we all begin," with the elemental question to which in its various bearings the first chapter is devoted, "Why Live?"; then goes on (in Part I) to locate in various areas of life the attitudes and faiths that give life its largest meaning and most dependable support. In Part II he follows the same method of question and discussion, as he considers the "persistent problems" of personal conduct and social responsibility that arise as one tries to live by the faith developed in Part I.

A second characteristic that makes the book so illuminating is its freedom from traditional and conventional phrases and patterns, the freshness and constructiveness of its treatment, and the vividness and convincingness of its illustrations—many of which are delightfully elemental, and often as humorous as they are revealing. The question, for instance, whether it is not all right to follow a natural impulse, is answered by the true story of the pet bull-dog at an aerodome, who ran and seized a guy rope of a starting dirigible when he saw the men doing so. But instead of letting go when they did, he followed his natural impulse to hang on—and was carried off to his pathetic fate.

The religious faith to which the book thus step by step leads the way, is at once profoundly theistic in its *Weltanschauung*, and vigorously yet sanely radical in its social consequences. "We do not add God" to our human experience at its creative best: we find him in that experience and through it. The chapter that includes a frank discussion of sex problems and marriage, and especially those on "Human Helplessness" and "A Commercialized World," seem to this reviewer among the most searching and revealing in contemporary religious writing. He cannot too strongly recommend this book to all those who are trying to work their way through to a faith that is adequate for times like these.

* The Reason for Living. By Robert Russell Wicks. Scribner. $2.00.

Books of the Month

The World Mission of the Christian Religion. Wade Crawford Barclay. Cokesbury. $1.25.

The Economy of Abundance. Stuart Chase. Macmillan. $2.50.

The Choice Before Us. Norman Thomas. Macmillan. $2.50.

The Case for Socialism. Fred Henderson. Pamphlet. Socialist Party of America. 25 cents.

What Marx Really Meant. G. D. H. Cole. Knopf. $2.00.

Russia Challenges Religion. George Mecklenburg. Abingdon. $1.00.

Russia Today. Sherwood Eddy. Eddy & Page. $1.00.

The Method of Freedom. Walter Lippmann. Macmillan. $1.50.

Statesmanship and Religion. Henry Wallace. Round Table. $2.00.

How Odd of God. Lewis Browne. Macmillan. $2.50.

A Chinese Testament. Tan Shih-hua. Simon & Schuster. $3.00.

Singers in the Dawn. R. B. Eleazer. Conference on Education and Race Relations, Atlanta, Ga. 10c.

Kagawa, Gambler for God. Allan A. Hunter. Kagawa Coöperators, Hollywood, Calif. 10c.

A Way of Life. Muriel Lester. Allan A. Hunter, Hollywood, Calif. 10c.

THE BROWSING ROOM

a conversation about books

THERE is a lean and rangy kind of mind that likes to hunt only on the windy headlands. It is disgusted with pedestrian books and above all with textbooks. It forages for wild, tangy, acrid writing. I admire that kind of mind enormously. Yet I am going to put a textbook at the head of the list this month. No one will sit down and read it at a sitting. For a few it will not contain a single new idea. But in a Movement like ours, into which are absorbed every year thousands of new students from every kind of background and at every stage on the way to mental and spiritual freedom, it is basic diet. I should like to see its twelve chapters used for twelve studies by every cabinet at every college in Canada and the States. It is THE WORLD MISSION OF THE CHRISTIAN RELIGION by Wade Crawford Barclay. Frank about being a textbook (written for the church school teachers of one of the major denominations), it can't take much for granted, has to begin at the bottom, has to take a "position," has to make assertions as if they were "true." It is therefore not subtle, not imaginative, not grim enough—it makes a "Christlike world" look too easy. But I don't know of another book in which, painstakingly drawn line upon line, appears a diagram of the whole Christian way of life. The pernicious divisions between the personal and social and between faith and action are erased. A theology symbolized in fairly traditional language is shown leading inexorably out into the creation of a new world society.

IT IS because, for me, Christianity does lead inexorably out into the creation of a new world society that books on economics can never be separated in these pages from books on religion. It is not that I am mistaking economics for religion. It is that across the main highway a tree has fallen. There is no going on the journey till that trunk has been cut away. Two books that do some yeoman cutting are now a little old (in these days when scores of books are "new" only for a week or two) but are as much worth reading as when they were published last spring. They are THE ECONOMY OF ABUNDANCE by Stuart Chase and THE CHOICE BEFORE US by Norman Thomas. Stuart Chase is here at his best in his characteristic popularizing of economics and of the significance of an economy of plenty. If you can read him and still hold that we are living in an economy of scarcity it is final proof that you have been ruined by a classical economics professor. If you have never read economics *à la* Chase, here are some chapter titles: Galileo's Cannonballs; March of Zero; Consumer Kings and Queens; The Web. Do they sound too dull? Norman Thomas' book is a great advance over *America's Way Out,* in which also he undertook to explain socialism to the American public. It has a note of great urgency in the shadow of oncoming fascism, and it deals with the question of confiscation and of the possible type of government under socialism in much greater detail and more effectively. The reader to whom socialism is still some kind of vague "dividing up of all the money" will find all of Norman Thomas' writings a great surprise.

MUCH clearer, however—in fact transparent and absolutely irrefutable—is a little pamphlet put out by the Party, called THE CASE FOR SOCIALISM by Fred Henderson. How any human being with a sense of humanity and fair play, least of all a Christian, can read it without instantly turning socialist is beyond me. He would, however, still have to make another decision, as my friend Francis Henson points out. For Mr. Thomas and Mr. Henderson are both advocates of social democracy as over against the "revolutionary socialism" of Mr. Henson. Christian socialists can not much longer avoid making that further choice and they will have to make it in the light of a further analysis of the true nature of both capitalism and Christianity.

THE analyzer of capitalism *par excellence* is of course Karl Marx. Mr. Henson is my authority in regard to the fifth title on the list, WHAT MARX REALLY MEANT by G. D. H. Cole. Though very much inferior as an introduction to Marx than Sidney Hook's *Toward an Understanding of Karl Marx,* because Cole "wants to popularize the kind of Marxism he liked" and has written "what he thinks Marx should mean in the British situation," the book contains one suggestive observation. "The materialistic conception of history" would be more intelligible to English and American readers, Mr. Cole observes, if it were understood to mean "the realistic conception of history." Mr. Henson thinks this an unjustifiable short cut. Let the person who wants to know what "dialectical materialism" really means take the scholarly course of reading Marx himself or Plekanov, Lenin, Bukharin, Kautsky and a dozen other classics that might be mentioned.

ANOTHER way to evaluate Marxism is to evaluate Russia. Evaluating any theory by specific attempts to practice it obviously has great values and very great dangers. Still, for good or ill, Marxism will be understood and will stand or fall, in the minds of most of us, by what we see actually working out into human life in Russia. *Russia Challenges Religion* is by the pastor of a Minneapolis church who has long been identified with Labor and is the forger of one of their notable Minneapolis weapons, The Organized Unem-

ployed, Inc. His book suffers from a superficial and inconsecutive way of writing, as if he always had his travel notebook in front of him, but it is simple, very concrete, and a first-rate primer for the kind of American who still views Russia with alarm. Sherwood Eddy, too, suffers from the notebook method. Nevertheless, his book is a marvelous compendium, filled not only with data but with hard-hitting and unblanching courage. Dr. Eddy truckles to no one on either right or left in saying as bluntly as possible exactly what he finds in and thinks about the U. S. S. R. Quite remorselessly its evils are splashed down like ink on the glossy white of its pure goods, with no attempt to make them blend.

AGAINST the whole radical way of cutting up the tree across our road are two "liberals" who cannot be ignored. I never come back to Walter Lippmann without an uprush of respect. He is a lost leader of the radical cause; but I wish any of its unlost leaders could express themselves with his clarity. When you disagree with him, at least you know what you are disagreeing with. In his Harvard lectures of last May, published as THE METHOD OF FREEDOM, he takes his place quietly against *laissez-faire* and for the "abolition both of the proletariat and the plutocracy." Less quietly he takes his place against "absolute collectivism," in regard to which he comes nearer to passion (the passion of horror) than in regard to any other subject. Instead of it he proposes "the method of freedom." This he calls "free collectivism," or a "compensated economy." He wishes the government to be "a gigantic public corporation. . . . ready to throw its weight into the scales wherever and whenever it is necessary to *redress the balance of private transactions.*" (Italics are mine.) The "private transactions" are not to be interfered with. The "weight" to be thrown against them is a vast and permanent program of public works. The result is to be the abolition of depressions and of insecurity. The proposal appears to me very much like allowing a tiger to run loose and then sending a guard around after him. There will be too many dead innocents left in the streets. His reply would be that the tiger *can* be locked up only at the price of the "absolute collectivism" of Germany and Russia. This he abhors ("a social order conceived by officials") and paints as monstrous tyranny. What he completely misses is a social order conceived by prophets. He takes no account of a *coöperative* collectivism; of socialized man or of the possibility of socializing man; of the eager abandon of thousands of communist youth in Russia and elsewhere; of men, even masses of men, being reconditioned to coöperative living as the rational and the satisfying "method of freedom."

SECRETARY HENRY WALLACE is equally out-and-out against *laissez-faire* and more sanguine about coöperative society. In STATESMANSHIP AND RELIGION he says that the whole doctrine of the struggle for existence is outmoded and that its replacement by the doctrine of coöperation must be the "keynote of the new age." He hates the "wishy-washy goody-goodiness, the infantile irrelevancy of the Church," and calls it "the duty of the prophets of this age" to formulate in both intellectual and heart-compelling terms the creed that will command the allegiance of "the members of the true Catholic church or corporate body of Christ." Strongest of all Mr. Wallace's convictions—revealed also in *America Must Choose*—is that "the world was meant to be one world," that its destiny is toward unity, that "it is time to hold aloft a compelling ideal which will appeal to all nations alike."

MANY of us fully share that conviction and see in it the call for a World Mission and of every sprout of Christian internationalism that can be made to grow. We also know that it will take deep reconciliation between bitter groups throughout the world. Let me end with a cluster of reconciling books. HOW ODD OF GOD has been out some months now, but if you haven't read it, you will want to, both as a thing of intrinsic beauty and as a prophylactic against the infectious anti-semitism of the Nazis. It is a winsome, straightforward, neither-humble-nor-boastful "case for the Jews" by that fascinating Jew, Lewis Browne. He censures his own people and the Gentiles for great and foolish wrongs without railing at either of them and he makes you see how a "race" has been created where there was none, by the sheer weight of a mountain of prejudice. His sociology is up to the minute. It is never shrewder than when in the end he analyzes the Jewish problem into the historic antithesis between the city and the country. The Jews are the only completely urbanized people. They can be reconciled with the Gentiles by making them more rural and the rest of us more urban.

RECONCILIATION between Americans and Chinese may not seem very urgent at the moment, but the understanding of Asia by the West is a permanent need and every ounce of it we acquire now is psychological gold laid by for a needy future. A CHINESE TESTAMENT is probably the most beautiful of all the books here named. As the life story of a middle class Chinese boy whose father was a *devotée* of Sun Yat Sen's revolution, told by his Russian professor who has a shrewd eye for the essentials in revolution, it takes one far into a whole region of Chinese life not deeply revealed by either Nora Waln or Mrs. Buck. Everything done is lighted up—a little weirdly—by an intense purpose which of course is absent from Miss Waln's ceremonious household and from the blind, dumb poverty of *The Mother* and *The Good Earth.* Yet under the veneer of the revolution—thick and solid and maybe indestructible—lies the ancient life of China, tenderly reflected in the remembered emotions of a little boy. Finally, let me just name these "reconciling" pamphlets: SINGERS IN THE DAWN, a swift sketch and anthology of Negro poetry; KAGAWA, GAMBLER FOR GOD, the story of the Japanese St. Francis; and A WAY OF LIFE by Muriel Lester, who in her Franciscan London settlement house was the hostess, and is the friend, of Mr. Gandhi. R. P. C.

Correspondence

Student contributions to this department are urgently invited

Have We a Great Cause?

With Europe teetering on the brink of war, we are witnessing today the great power of nationalism to call forth the allegiance of the students of Germany, Austria, or Italy. It is no longer a question for academic discussion; actually these European youths are willing to lay down their lives for the cause of nationalism, believing that therein lies the salvation of their country.

To us in the U. S. A. there comes forcibly the question, Is there a cause to which the youth of our country will give a loyalty as profound as that which in other countries they are giving to nationalism? I believe that the Christian student has an answer to this question: The cause of world Christianity, in its fullest implications, has within it a dynamic, a virility, a demand for allegiance even greater than similar qualities in nationalism, for Christianity asks our loyalty not only to die for its ideals, but to *live* for them. If Christian students of America can sufficiently feel the strength of their fellowship, if at the same time they can face realistically the issues of unchristian national antipathy and the false rationalization which brings about exaggerated national defense; if they will consciously object to participation in forcing other countries to submission to more militant ones—I can see hope for the growth of the cause of world Christianity in our day.

The American student, as he participates with open mind in the work of the Student Christian Movement today, must perceive that the work on the mission field, at home and abroad, as well as the disarmament programs, all have a part in bringing in peace and universal brotherhood. I believe that in a truly Christian Student Movement lies the student expression and hope for a world Christianity. In the event of another world conflict, the present student generation has the answer to the question of peace or war; indeed, it has a significant and unequivocal answer for *peace,* if we will make it so, and make it above all, *Christian.*

JEAN HASTINGS.

Mt. Holyoke.

■

Fritz Beck, Martyr

I was on the verge of writing a memorial about Fritz Beck when the October INTERCOLLEGIAN arrived and I discovered that you had already published an announcement about his death.

I made careful inquiries at various sources when I was in Europe this summer and I am convinced that Beck was not involved in any way in the shadier side of the events which led up to June thirtieth. Undoubtedly he was a martyr to the Christian cause. Even though you will probably not wish to publish anything further I do want to put on record my own impressions of this terrible tragedy:

To think of kindliness is to think of Fritz Beck. He incarnated the spirit of courtesy, friendliness and hospitality. He was one of the few men who, in the dark days after the War, reëstablished the faith of the universities of the world in the German universities. As the years went by, his name became identified with tolerance, belief in democracy, and with ethical and spiritual integrity.

Returning early in June after an illness in Italy to his post of duty at Munich, he wrote to a friend: "May God continue to give me strength to bear witness of him even though the anti-Christ demand of me torture, imprisonment or life itself." On the night of June thirtieth he was shot as a traitor to the German state.

The use of this word "traitor" sends a shudder of madness through one's mind. It is symptomatic of how much of modern life is built on an utter lie. There was probably no man in Germany who was less of a traitor than Fritz Beck to all that is worth calling German. If to be a traitor is to make students from the rest of the world fall in love with one's own country, if it is to restore international confidence where international

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confidence had disappeared, if it is to promote the spirit of democratic brotherhood among universities formerly ruled by the caste spirit and if it is to give one's life to making available university education for capable young men from poor families, if that is traitorous, then life has lost all meaning and the world has become a madhouse in which demons rule. For that was the life of Fritz Beck. Of such the world is not worthy.

FRANCIS P. MILLER.

Fairfax, Va.

■

The Controversial 7-A

Concerning your article in the October issue, entitled *On the Labor Front,* I would appreciate your attention to these queries:

Does Section 7-a refuse the individual workman the right to make his own bargain with an employer? Is every worker compelled to join a union? Does Section 7-a allow employees to select the type of union they prefer? Have certain unions been tacitly selected as the only organizations through which employees shall have the right to bargain?

Sincerely,

EDITH L. BRIDGES

Worcester, Mass.

Mrs. Bridges' questions can be answered simply and factually: (1) *No;* (2) *No;* (3) *Yes;* (4) *No general answer is possible.* But these answers, like the questions, leave the real issue obscured. That issue is, Would any workman remain out of a union, pitting his lonely strength against the Leviathan of organized capital, or would he join any union other than an *effectual* one, unless he were forced to do so by the fear of immediate consequences? The answer is *No,* and there lies the point. Organized capital is able to make employees surrender their long-run good for a temporary or an illusory good, because it has a strangle hold on them. They must work on the terms offered them by the management or starve. We insist that a Christian has no right to acquiesce in that strangle hold—even if the particular employer is kind and the terms as good as he can offer under the present system.—THE EDITORS.

■

A Chinese Fellowship

We have just completed a very fine summer training institute of a month, with one of the choicest groups of young secretaries it has ever been my privilege to know. Seventeen were student secretaries. We completed the organization of a National Y. M. C. A. Student Workers' Fellowship, a move of great promise.

Lyman Hoover and I roomed together during this past month. We found it a rare privilege to be so intimately associated, with the opportunity to talk over many problems. We thought of you often and the others we know so well who are passing through these days of change and struggle in the American Movement.

ORRIN MAGILL.

Shanghai, September 11.

FIGHT FASCISM

by helping its victims

THOSE who oppose Fascism are paying for their convictions in the concentration camps of Austria, Germany, Italy and other fascist countries. (When the full story of these camps is written, it will go down in history with the horrors of the Spanish Inquisition.)

The families of these prisoners are destitute; their jobs have been taken from them and they are denied unemployment benefits. For bare subsistence they are dependent on funds raised by friends in other lands. Their situation pulls strongly at the heartstrings of those in the United States who count as priceless our political and religious liberty.

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Who's Who in this Issue

BUELL GALLAGHER, President of Talladega College.

ALLAN A. HUNTER, Minister, Mount Hollywood (Calif.) Congregational Church.

VISSER 't HOOFT, General Secretary, The World's Student Christian Federation.

PARDUE BUNCH, former member of the Field Council in the South; now a graduate student at Duke Medical University.

EDWIN WILKIE, President of the Christian Association at University of Wisconsin.

LOY LONG, Oklahoma and Union; working at Sholapur, India, since 1929 as missionary of the American Board of Commissioners for Foreign Missions.